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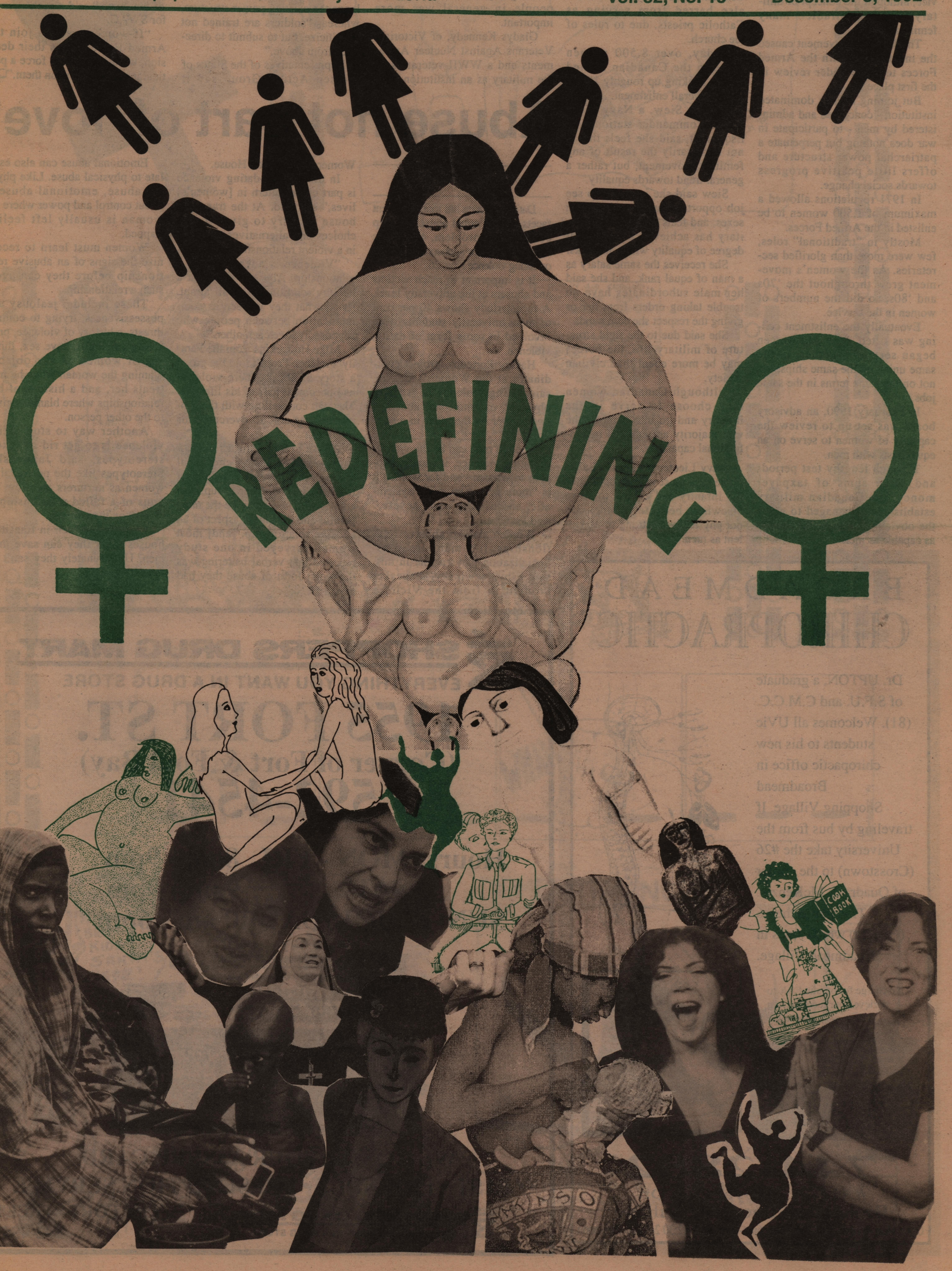
The student newspaper of the University of Victoria Vol. 32, No. 13 December 3, 1992



• Women: Don't Agonize, ORGANIZE! •

Women join military, solve nothing

by Brennan Clarke

The Canadian Armed Forces have taken significant steps towards providing women with equal opportunity for military service, although the concept of military service contradicts many feminist ideals.

The feminist movement caused the inequities within the Armed Forces to come under review in the first place.

But joining a male dominated institution - conceived and administered by men - to participate in war does nothing but perpetuate a patriarchal power structure and offers little positive progress towards social change.

In 1971 regulations allowed a maximum of 1,500 women to be enlisted in the Armed Forces.

Mostly in "traditional" roles, few were more than glorified secretaries. As the women's movement grew throughout the '70s and '80s, so did the numbers of women in the service.

Eventually the enlistment ceiling was lifted. Men and women began serving together, in the same units, on the same ships, but not on the same terms in the same jobs.

In February 1990, an advisory board was set up to review the capacity of women to serve on an equal basis with men.

Through lengthy test periods and large sums of taxpayer money, the Canadian military establishment managed to grasp the obvious - women are equally as capable as men.

Since 1990 all but two military job classes have been open to both sexes.

Female recruits are not yet permitted in submarine service because the vessels are not fitted with unisex facilities. Women are also barred from serving as Catholic priests, due to rules of the church.

Today, over 8,500 women serve in the Canadian Armed Forces, making up roughly 10 per cent of overall enlistment.

Andrea Siew, a Navy Lieutenant Commander stationed in Esquimalt, said she feels this is not necessarily the result of any feminist movement, but rather a general trend towards equality.

Siew said she is happy to see job opportunities opened to both sexes, and feels the Canadian military has achieved an excellent degree of equality within its ranks.

She receives the same salary as a man of equal rank, and she said her male subordinates have no trouble taking orders from her or giving the respect she commands.

She said due to the rigid structure of military life, the Forces may be more equal than civilian society.

Although Canadian women may choose to serve in the infantry and go into combat, the vast majority are enlisted in professional capacities.

Navy Lieutenant Denise LaViolette says most women opt out of the infantry and choose to serve elsewhere because "women are not physically as strong or as violent ~~as men~~."

Although LaViolette and Siew have military ranks achieved by few women in the past, neither considers herself a feminist.

Both women said they would rather not be aligned with any particular group, but said equality for people in general was more important.

Gladys Kennedy, of Victoria's Veterans Against Nuclear Armaments and a WWII veteran, said the military as an institution goes against the inherent nature of women.

She said she is a feminist, but is quick to qualify her beliefs as the non-radical variety.

Kennedy said the feminist movement is compelled to challenge the existing power structure, whereas "soldiers are trained not to criticize, but to submit to directives from above."

Representatives of the Status of Women Action Group say it strives only for equality for women in all sectors of society.

"Of course peace is a motherhood issue, but we also wouldn't want anyone to be denied an opportunity to make that choice because of some vague definition of feminism," said a spokesperson for SWAG.

"If women want to join the Armed Forces that's their decision, we don't want to force a particular point of view on them."❑

Abuse not part of 'love'

by Ana Torres

Dating violence has many different facets, but all equal abuse. To help combat this problem, the UVic Women's Centre sponsored a forum on dating violence Nov. 26.

It is important to reach victims and abusers at the university level. A recent study shows 40 per cent of male university students were involved in some form of dating violence.

Hayley Porteous, project coordinator at the Women's Centre, said dating violence is "sexual, physical, or emotional abuse of one partner by the other in a relationship."

Though men can be the victims of dating violence, it usually happens to women - and for women it is "more pervasive, more systematic, and usually more severe," said Porteous.

Women stay in abusive relationships for many reasons. Socialization plays a role in this, said Elby Jazwinsky, a speaker brought in from the Victoria Women's Transition House.

In other cases dating violence is part of "a pattern in [women's] lives," she said. At the transition house they try to give women choices and alternatives to living in a violent relationship.

"Violence is not normal in a relationship. Abuse is not what a healthy relationship is all about. [It is] what they've seen as communication between people who supposedly love each other."

Mike Hodgekins from the Family Violence Project told the group a story of abuse where violence had become a part of his lifestyle. Through counselling with the project he was able to overcome his problem.

Abuse creeps into a relationship and begins with emotional abuse of one partner. A fact sheet from a family violence group said: emotional abuse "may be the most painful and damaging aspect of an abusive relationship, [and] most women surveyed in one study reported that verbal battering was the worst form of abuse they had experienced."

Emotional abuse can also escalate to physical abuse. Like physical abuse, emotional abuse is about control and power where the woman is usually left feeling trapped.

Women must learn to recognize the signs of an abusive relationship before they can avoid such a relationship.

These include: jealousy and possessiveness, trying to control, threats, a history of violence, pressuring women to have sex, thinking of women as sex objects, blaming the woman when he mistreats her, and a history of bad relationships where blame is given to the other person.

Another way to stop dating violence is to get rid of sexual stereotypes, said Jazwinsky. Stereotypes like the portrayal of women as nurturers and how the onus of a failed relationship is always on the woman.

"A lot of women in transition houses think they can save their men. Unfortunately they can't do that."❑

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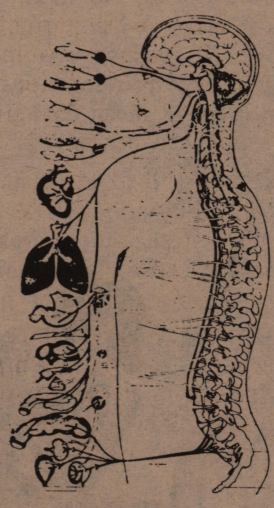

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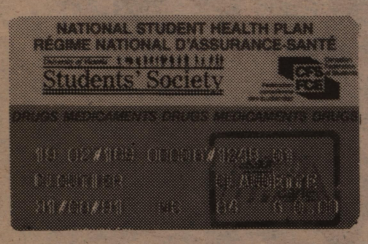

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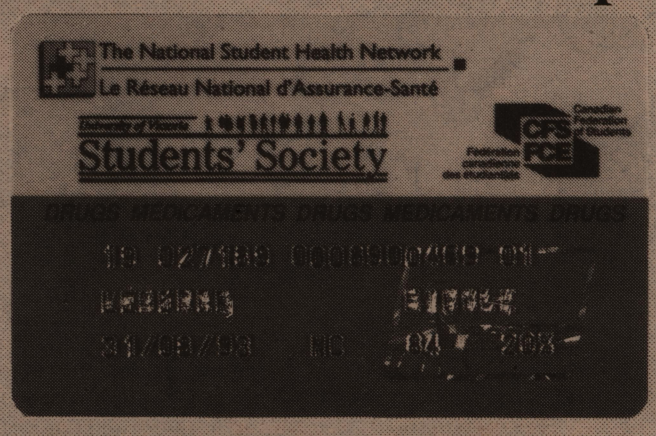

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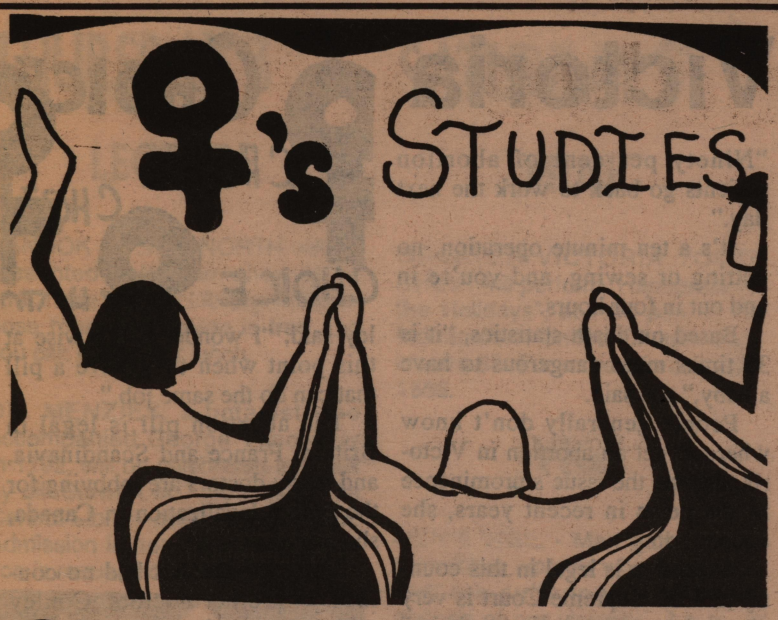


Courses empower

by Chris Vance

The note on the Women's Studies general office door said the secretary had the flu and to go to the next door. The neighbouring room was that of department head Jennifer Waelti-Walters, and I could see the general office through an open door.

I asked the woman attending the phones if I could talk to someone about the department, assuming she was the secretary cured of her flu.

"That's a very male assumption," said Waelti-Walters, smiling. So I was off to a good start. I was assured she would still answer some questions in between answering the phones.

There are now 10 courses offered this semester at UVic in Women's Studies, said Waelti-Walters.

"We are officially only 2.5 faculty members," but there are two more women's studies instructors "invisible to the budget but teaching full course-loads," said Waelti-Walters.

The department "would really like a master's program," and there are plans to offer a doctorate program through the University of British Columbia, Simon Fraser University and UVic, said Waelti-Walters. This would be the first doctorate program for Women's Studies offered in Canada.

The Women's Studies department stands out from all other faculties at UVic. "We look at the world from the perspective of women, we consider women the norm and work from there. Most other departments consider men the norm and work from there," said Waelti-Walters.

Women's Studies is about "turning a critical eye to things you read and are taught," said Beth Hardy, Women's Studies student and Canadian Federation of Student's (British Columbia) Women's Liaison.

"Structurally it's very different ... everybody has a voice and a space to speak," said Suzanne Hodges, another Women's Studies student.

"The focus [is] on collective working and working in groups and the power you get from that," said Hodges.

Another Women's Studies student, Elizabeth Chandler, said the classes' structure allow for more personal interaction than in other departments. "I don't even know anyone's name in Sociology," she said.

Rhonda Earlie said her Women's Studies class "makes you think of how you've lived your life. You have to start questioning everything."

For example, Earlie said three years ago she was happy to be a bridesmaid for a friend's wedding, but now she questions the whole institution of marriage, likening the role of women in the marriage ceremony to the transfer of property ownership.

Hodges also said the courses were very relevant to her studies in general. "The things I'm learning in Women's Studies relate to all my other courses. It's one course where I don't dread doing the assignments."

"I almost wish it was a prerequisite, like English," said Earlie. The students agreed that more men should take Women's Studies, and that a separate Gender Studies course would be unnecessary.

Hardy said, "It's a really good department. Unfortunately a lot of women don't take Women's Studies because they think it's a doctrinated discipline where if you don't follow the line you get kicked out. That's not true. It's open to everybody's contributions."

Hardy is somewhat critical of the department herself. "I'd like to see the Women's Studies department play a more active, critical role at the entire university system, which is difficult."

Hardy pointed out that the Women's Studies department at Langara College in Vancouver was "more radical", and the Women's Steering committee wielded considerable influence with the administration.

At UVic, Hardy said, the President's Advisory Committee on Equal Rights and Opportunity is fundamentally disempowered by the final authority of UVic President, Dr. Strong.

"That's the inherent problem - the hierarchy of the university structure. I see the university as a very patriarchal institution," said Hardy.

The Women's Studies department has not been the highest priority for UVic administration; the department just obtained video equipment last week, said Earlie.

"The Women's Studies department and harassment centres are small cogs in the system that are expected to compensate for a completely dysfunctional system," said Hardy.

Waelti-Walters said many students describe the department as an oasis on campus, but added that even if other departments changed, their would still be a need for a Women's Studies department.

Still, said Waelti-Walters, "I think that it would be lovely if every department really came to terms with the role of women in every field."❑

Midwives ease birth; need training, standards, legality

by Anna Hutson

By May 1992, midwives expect to achieve legal recognition of their profession. Canada remains the last industrialized nation to have laws against midwifery.

Regardless of current B.C. law, it is clear women continue to use midwives.

Linda Knox, president of the Midwife Association of British Columbia, said that because midwifery is still illegal, there are certain risks.

There are "misconceptions about what a midwife does."

There is no legal definition of midwife, so anyone can "hang a shingle on their door," and practice midwifery. It is impossible to impose a certain standard of care for every midwife-assisted birth.

Once they have been legally established, the MABC plans to set out standard guidelines, with a College of Midwives acting as an enforcer. There is a recommendation that midwives complete a four year program, like those already in Ontario and Alberta - the only two provinces where midwifery is legal.

"B.C.'s Caesarean section rate is approaching 25 per cent which is almost double the rate accepted by the World Health Organization. We know that countries which use midwives as the primary caregivers for normal births enjoy the lowest Caesarean rates," said Knox, in a press release.

There are "misconceptions about what a midwife does," she said.

"We are experts at normal birth and highly skilled professionals," and are better prepared to assist in birth than those coming out of obstetrical school, she said.

Presently, midwives practice in B.C. with the support of a backup physician, who the midwife can call if anything goes wrong. Getting this support "can be very, very difficult," said Knox.

Maxine Hayman, a former midwife, conducted an informal poll of twenty-five obstetricians in the Comox Valley. Of the sixteen that returned the questionnaire, only two would continue to give medical support to a woman who opted for a midwife-assisted birth.

Hayman became interested in midwifery after having a Caesarean section.

"I was wondering why? What went wrong?"

She spoke of the "failure programming after a negative birth experience," which causes women to blindly accept their doctor's orders.

For three years, she practiced midwifery as an apprentice.

"We are experts at normal birth and are highly skilled professionals."

She remembers the time the hospital ordered a Caesarean for a woman she was helping assist.

"We went to the hospital at the last minute to challenge them."

At that point it was too late for the woman to be prepared for a Caesarean, and the maternity staff was forced to deliver her baby naturally and successfully.

Hayman left midwifery five years ago: "It was too scary to be involved anymore."

She mentioned the Lemay and Sullivan case in which two midwives were charged with attempted murder when a baby had died in a birth they assisted.

The midwife association applied to the Health Professions Council for legal recognition of their profession in August, and hope to hear a result by next year.

If they succeed, women will have more birthing options, and fewer Caesarean sections. ❑

Prof's bacon lean

by Derek McNaughton

Bringing home the bacon means extra-lean if she does it, extra-fat if he does it, and it's more likely he'll get the preferred cut.

Female teaching staff at the University of Victoria receive, on average, $20,000 less than their male colleagues. Moreover, of 454 teachers on campus, only 135 are women.

Across Canada, women still earn significantly less than men, said a Statistics Canada report on salaries of teaching staff at Canadian universities and colleges

"It will take more than policies to change a historical wage and opportunity balance."

The study compared the pay of full-time instructors at 19 different Canadian schools. On average, women earned $9,000 less than men. At some schools, women earned almost $22,000 less.

Only Edmonton's Concordia College paid female instructors a higher average salary. Women there earned on average $50,669 as opposed to a man's $48,711 salary.

The report cautioned many factors influence salary figures, including age, qualifications, and number of years in front of the chalkboard.

At the University of Victoria, salaries for men far exceed that for women. Median salaries for women in 1991/92 were $52,000, while male teachers cashed $73,827 in cheques that year.

This inequity "provides very few role models" for women, said Dayna Christ, chair of UVic's students' society. Yes, there are equity hiring plans, "but where's all the women? It's sad that we still have the idea of a male wage earner - which is non existent in our society," she said. "It may mean we step on people's toes.

"It will take more than policies," said Christ, "to change a historical wage and opportunity imbalance."To encourage women to teach at these patriarchal institutions, it might mean changing our idea of what a teacher is."

UVic's board of governors passed an equity policy in 1990, aiming to "substantially increase the proportion of female faculty members at all ranks, ensure that salaries and benefits remain equitable between male and female faculty members, and ensure that the university provides a safe and supportive environment for women," among a list of other principles.

The rational for such overdue measures stemmed from a university with only 17 per cent of full time faculty women. Moreover, UVic had no female faculty members in the senior academic administrative positions.

Before these measures, there was little consideration to promoting equality. "If women had been equally represented since [the university's] inception, there wouldn't be that big a gap," said Marilyn Callahan, the advisor to the academic vice president on faculty women.

Callahan added it takes more than just pay and equity hiring practices to make a campus an attractive place to work.

"Pay is only the first step. There's all sorts of other things. It's a hard role for young women to start their careers in an all male department."

Universities are not the only place to affect change, although they are a good place to start, she said.

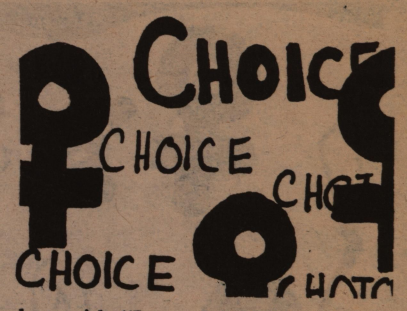
Society needs to undergo a structural change, said Christ. People need to look at better, more accessible childcare. They should have forms of decision-making based on group consensus, "which isn't what we see at a place like the University."

Women have been at a disadvantage for so long because having children often interrupts a career, said Christ. "Women are so hard to find in upper level management positions," not because they don't want to be there, but because there are few women with the experience. But how do women get experience if the structure won't allow them to work? she asked.

Historically, she said, "men were hired because there was very few women with PhDs. Women are working in clerical postions; they have been systematically discriminated against."❑

• *War is menstruation envy!* •

Finding abortion easy in Victoria



by Andrew MacLeod

Although it is every woman's right to choose to have an abortion, not everybody knows where or how to find someone who will do abortions in Victoria.

If abortion was in the yellow pages it would come between Abbatoirs and Abrasives, but it isn't there.

Try University Health Services.

Head nurse Donna Denman said UHS does a lot of pregnancy tests, but see, at most, one woman a week with an unwanted pregnancy.

"The policy of the health services is we try to be non-judgemental," said health services director John Petersen, who is responsible for policy.

"I'm pro-choice in that I would respect the student in her choice on [abortion]," he said. "We also try to make sure [women who choose abortion] have some kind of support system there."

"Ninety per cent of abortion patients go back to work the next day."

A woman sure she wants an abortion will be referred to someone who does abortions, he said.

Dr. Mary Conley, an abortion activist for 15 years, has performed them for 13 years as part of her general practice.

Conley said she learned to do abortions to help fill a need in Victoria, and to make abortion more accesible to women.

"It was bad enough that they were pregnant and didn't want to be, but then they had to go through the ordeal of dealing with the system," she said.

In Victoria four or five gynecologists and two to three general practitioners now do abortions - less than 30 a week between them.

Abortions are fully covered by B.C. medical insurance and are as confidential as any other procedure. Because it is covered by insurance no bill is issued and no statement is sent.

The procedure itself is also non-traumatic, Conley said. "Ninety per cent of abortion patients go back to work the next day."

It's a ten minute operation, no cutting or sewing, and you're in and out in four hours.

Based on death statistics, "it is 35 times more dangerous to have a baby," she said.

People generally don't know where to get an abortion in Victoria, despite the issue's prominence in the news in recent years, she added.

"Abortion is legal in this country and the Supreme Court is very clear about whose choice it is," she said. "It is the woman's choice."

About the possibility of an abortion clinic for Victoria, Conley said, "I wonder if it's wise at this point when they have a pill that can do the same job."

The abortion pill is legal in Britain, France and Scandinavia, and many doctors are lobbying for the drug's legalization in Canada, she said.

Although she has had no conflict with other doctors, Conley said there are often pickets outside her office, and has received a number of religious letters, and a death threat from somebody in Toronto.❑

Defender of public land jailed

by Shawn Hall

"I still feel really good about what I did," said Norleen Lillico, one of five people going to prison for protesting logging by MacMillan Bloedel in Clayoquot Sound.

She must go to prison for 20 days, and will be on probation for two years afterwards. All that for "delaying a crew of four workers for 20 minutes," she said.

"In court, the crown council said that I was singing and dancing on the logging road, and that's what I was doing."

She was arrested along with eight other protesters on Aug. 4 for the obstruction.

She said the road was built with tax dollars, as was the whole process: police, courts, jail, and legal aid. She questioned whether using public money to punish protesters reflects public desire.

Does the public value the seven per cent of remaining old-growth forest on Vancouver Island, or protecting the big logging companies?

Some members of the public have already shown their solidarity with those defending the old-growth.

"It amazed me that people are sending in donations," Lillico said. "We got a postcard addressed to all those going to jail or facing suspended [civil] sentences that said 'thank you for all you have done.' It was signed 'the Trees.'

"Some of the workers that I spoke with were quite understanding. I think that quite a few of the workers are beginning to see that there is very little forest left. They also see the waste that we don't."

We have less than fifteen years of old-growth left at current logging rates on Vancouver Island.

"I peacefully protest and I'm thrown in jail."

This is not a battle between loggers and environmentalists, but between people concerned with having jobs and a healthy environment in the future and those concerned with short-term monetary gains.

"People have no faith in [MacBlo]," she said.

"The next valley over from the one where the public was picked up and arrested for peacefully protecting public land is Tofino Creek," she said. "Here MacBlo was found illegally cutting down trees - trespassing on and destroying public property."

MacBlo was given a fine of $30,000, which included the stumpage fee that is always levied after any cut, leaving MacBlo with a profit after cutting illegally.

Due to their lack of action, the NDP should stand for the No Difference Party, she said. Government is still married to the big companies.

"If the consequences for breaking the law were the same for the company as for the private citizen, I wouldn't feel so outraged," Lillico said. "But as I see it, the company trespasses on and destroys public land and comes out ... ahead."

"I peacefully protest and I'm thrown in jail," she said. "[People] shouldn't be penalized for having realized the environmental crimes happening and standing up and doing something."

It was Lillico's first offense, as it is for most of the five going to jail.

"The crown council did not ask for jail time," she said. Judge McKenzie, who said he felt it would be inappropriate to comment for this story, set sentences without prompting from the prosecuting lawyer.

"I think what is happening right now is that the government is trying to intimidate people," she said. "Our civil liberty of civil protest has been denied as they're calling it a criminal offense where I see it as civic duty."

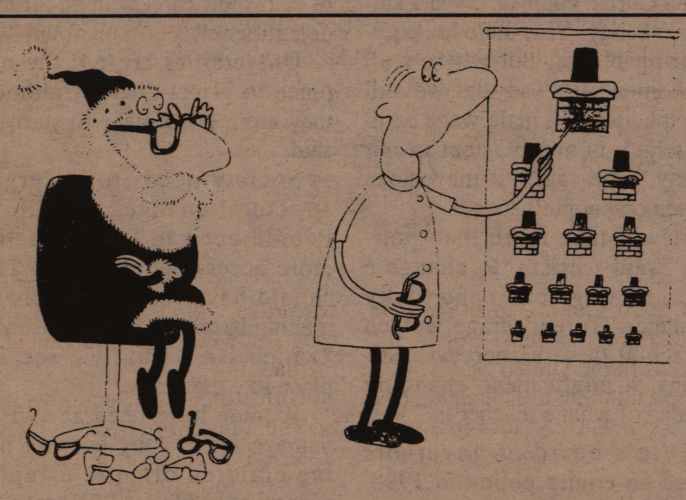
She questioned whether using public money to punish protesters reflects public desire.

This is the first time a woman has gone to jail for protesting logging on Vancouver Island. The other four going to prison are men.

In the late '80s, numerous women went to Oakalla prison for not paying fines slapped on them by civil court for protesting.

"They said it's an awful place," said Lillico. "The women that I spoke with told me not to go to jail. I don't have a choice."

Final sentencing will take place Friday, Dec. 4. If you are interested in participating in a vigil, it will be at noon the same day, at the Legislature. Contact Peter Ronald at 361-3971.❑



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• Take back the night! •

Prisons ignore women's needs

by Alisa Smith

Women in prison are a forgotten demographic. Repeated calls for reform have gone virtually unheeded by the federal and provincial governments.

There are only a few dedicated individuals who work on the outside to uphold the most basic of rights for the women who spend their time behind bars - most for non-violent crimes, the crimes of poverty.

"Most [women's] crimes are related to poverty."

"We don't represent the rights of women in prison, we fight for them," said Claire Culhane, coordinator of the Prisoners' Rights Group in Vancouver.

"There is no public access to monitor what is going on. I was in the Pine Grove prison [in the Prairies] - I'm 74 and there were many Native women in there who were older than me. It's appalling."

While provincial governments are beginning to build regional prisons to keep women closer to their families, the improvements are minimal.

Culhane said, "They're just building mini-prisons with the same rotten features. Closer to home? B.S. If a woman's family is in Vancouver, she could get sent to Edmonton. The prison in Truro, Nova Scotia, is 100 miles from nowhere."

Culhane said there were many issues confronting women in prison, like the lack of access to adequate legal council.

"Lots [of women] are in prison because they didn't have a good lawyer. They also need better medical care, and rehabilitation programs."

With dismay, she said, "They use men and women guards."

Sexual harassment and coercion are common problems in the power hierarchy of guard-to-prisoner, and complaints have been filed.

A new prison act came into effect on Nov. 1, but Culhane said she thought it did little to address the needs of women in prison.

"Judges are allowed to set the eligibility date [for parole] at the time of sentencing. They don't have a clue what goes on in prison - they are only basing their decision on the original crime."

Jill Bend, a member of the Native Prisoners' Support Group, got involved in the issue fourteen years ago.

She said, "It goes back a long way. To be personal: in Vancouver in 1978, two feminists were arrested for aiding in some escapes. Then they were convicted, due to their political beliefs."

That's when she became aware of the problems with our prison system.

Bend said, "The vicious cycles haven't changed [since 1978]. It's the economically disadvantaged who end up in prison, charged with petty crimes like shoplifting or prostitution.

"There are actually less halfway houses now. In 1983, they closed the last one in the Vancouver area for federal prisoners. The emphasis is still on 'Lock them up, give them longer sentences.'

"While society now has more progressive ideas in the areas of sexuality and lifestyles, our ideas about justice are more rigid."

She said she works a lot with the Native Sisterhood in the only women's federal prison in Kingston, Ontario.

"A large per cent [of women prisoners] are Native Indian, more than in the general population. They do longer sentences, some for crimes of violence defending themselves from abuse.

"During 1991, there were nine suicides in Kingston. That's intolerable. It's so bad there that women are killing themselves. It was a terrible year. There were Native elders trying to go in, and priests and counsellors. But they were denied entry."

She said the community protested the restrictions, and things have improved - and not as many women are being thrown into solitary confinement.

"During 1991, there were nine suicides in Kingston."

"My work mostly involves prisoners' rights advocacy and political agitation. Issues like freedom of religion [for Aboriginal people] involve a lot of outside education.

"Prison conditions for women are still based on the punishment and surveillance model. I went to the opening of the Burnaby prison for women when it was new [last year]. There were 32 surveillance cameras, with 360 degree rotation, in their school, work, exercise, and communal areas.

"There is minimal access to education and workshops. Most [women's] crimes are related to poverty. If only they could get an education, maybe they'd have a fighting chance."

However, she said she does feel she has made some headway fighting for the rights of women in prison over the years.

"Otherwise, you'd just want to roll over and die."❑

The *real* crime is what happens to women in prison

--A study done at the Portage, Manitoba, prison in 1991 showed that out of 500 women, 80 per cent had been physically or sexually abused by men.

--One-third of all prison deaths in 1990 were by suicide.

--There is still only one federal prison for women, in Kingston Ontario. Women serving over two years are usually shipped here, away from their families.

Despite calls for closure and provincial replacements over the last 30 years, it is still open.

--In 1980:

--The only occupational training for women at Kingston was clerical, hairdressing, sewing, laundry, cleaning and kitchen jobs.

--Twenty per cent of women in prison were First Nations or Metis.

--All women serving over two years were housed in maximum security, even though only 5 per cent required it by law.

--There had been no woman Director of Prisons for Women since 1966.

--At Kingston, 50 per cent of women needed treatment for drug abuse, and 35 per cent for alcoholism. No comprehensive treatment program existed.

--The Oakalla prison on the Lower Mainland, the only B.C. prison with cells for women until 1991, was built in 1914. It was called "barbaric" and "medieval" since the 1950s, with closure demanded since then.

--Several male guards here were charged with sexual coercion and abuse.

--In 1991, the Burnaby Correctional Institute for Women opened to replace Oakalla when it was finally torn down.❑

Pringle reflects on CBC life

by Richard Janecky

Women who maintain a high profile by working in the Canadian media play an important role in the women's movement.

Valerie Pringle, a knowledgeable anchor for the early afternoon CBC show Midday, brings a friendly and approachable element to her work.

In a telephone interview from her home in Toronto, she came across as a sincere individual, dedicated to her career and family.

"My obligation to my family dictates how much I can work, where I can work, and when I can work," she said.

She said Midday has been able to conform to her priorities for the past seven years.

Several times she had to break off the interview to stop her kids from committing destructive acts with kitchen appliances.

"I personally don't consider myself to be a role model, but women beginning their careers in broadcasting might," she said.

"I looked up to Barbara Frum as my role model," because she was a pioneer for women in the broadcasting industry.

Pringle said she was a feminist putting forth issues which pertain to women. She also said, "I believe that men can also be feminists, because they too can act to put forth issues concerning women."

She said she brings a woman's perspective to the stories she covers, but adds "certain issues affect women differently."

"[The] economic situation [for] women, especially single women with children, is the biggest problem that needs to be overcome."

It is more acceptable in broadcasting for a man to be less attractive.

The business of Canadian media can be a vast and overwhelming machine involving thousands of individuals. How is this entity coping with women's concerns?

"Personally I've never encountered [discrimination in the workplace] and I've been in the business for the last twenty years," Pringle said.

However, she confessed this was not always the case. "Women five or ten years older than I have had drastically different experiences."

If this is the case for the industry in general, then what are the working conditions like for women within the over-bureaucratized CBC? Is their a glass ceiling?

She said, "It has not been the case because management looks for a specific gender when hiring. There aren't many women in upper level management."

Pringle felt women don't have to be good looking to make it in broadcasting, at least not to the extent as in the United States.

She said there are elements of a double standard because it is more acceptable for a man in broadcasting to be less attractive.

She added that Mike Duffy was hired more for his ability than for his looks, which may not be the case for women in the Canadian media.

Unfortunately, December will be the last month we will see Valerie Pringle behind the desk at Midday, but she will be hosting her own show on CTV in January.❑

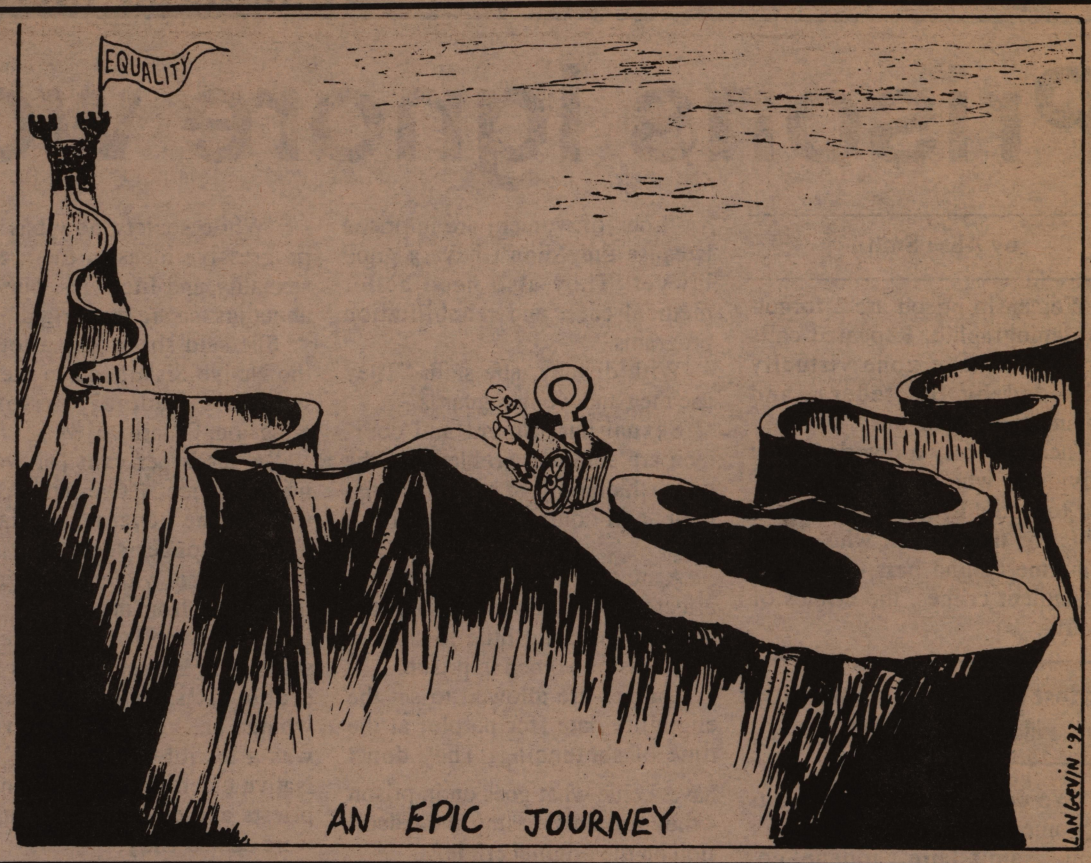
• I believe Anita Hill! •

EDITORIAL

You may be looking here to find a discourse about why the *Martlet* women decided to have a women's issue. Perhaps you want a brief summary on the status of women and the horrors they still face. The answers are here. If you haven't figured it out yet, that's really too bad. We don't have any more time to educate you on why women want justice. Read a book:

Backlash: The Undeclared War Against American Women Susan Faludi
Reproducing the World - Essays in Feminist Theory Mary O'Brien
In Times like These Nellie McClung
Bridge Over My Back: Writings by Radical Women of Colour
Revolution from Within Gloria Steinem
Nothing Mat(t)ers:A Feminist Critique of Post-Modernism Somer Brodribb
Lakota Women Mary Crow Dog
The Color Purple Alice Walker
The Good Terrorist Doris Lessing
The Paperbag Princess Robert Munch
Rubyfruit Jungle Rita Mae Brown
A Vindication of the Rights of Woman Mary Wolstonecraft
The Sexual Politics of Meat Carol Adams
Justice and the Politics of Difference Iris Marion Young
Women: Isolation and Bonding, the Ecology of Gender K. Storrie
In Search of our Mothers Gardens Alice Walker
Reweaving the World Shiva Vandayana
A Room of One's Own Virginia Woolf
"Gossip" A Spoken History of Women in the North Mary Crnkovich
Ms. Magazine
British Columbia Reconsidered Gillian Creese/Veronica Strong Boag
Resources for Feminist Research
Fireweed
Atlantis
Enough is Enough, Aboriginal Women Speak Out Janet Silman
Lesbians in Canada Sharon Dale Stone
The Unfinished Revolution Doris Anderson
Anatomy of Freedom Robin Morgan
The War Against Women Marilyn French
Women: Isolation and Bonding, the Ecology of Gender K. Storrie
The Edible Woman Margaret Atwood
Beyond the Vote: Canadian Women & Politics Lynda Kealey/Joan Sangster
Voices of Chinese Canadian Women May Yee ed.
Toward A New Equality The Status of Women In Canadian Universities Carmen Lambert
Rosemary Brown: A Biography
A Gathering of Spirit, A Collection by North American Indian Women Beth Brant
No Way to Live, Poor Women Speak Out Sheila Baxter
The Slave Girl Buchi Emecheta
Freedom From Fear Aung San Suu Kyi
Union Sisters, Women in the Labour Movement Linda Briskin & Lynda Yanz eds.
Food & Spirits Beth Brant
Bobbi Lee-Indian Rebel Lee Maracle
Not Vanishing Chrystos
Obasan Joy Kogawa
Life & Death In Shanghai Nien Cheng
Piece of My Heart, A Lesbian of Colour Anthology Makeda Silvera
Feminism in Canada Angela Miles
Pornography Andrea Dworkin
anything by Audre Lorde
Engendering Race Toni Morrison ed.
Delta of Venus Anais Nin
Clear Light of Day Anita Desai
Wife B. Mukherjee.
Women and Social Protest Guida West & Rhoda Blumberg eds.
Narratives of Black Working Women in Ontario 1920s to 1950s Dionne Brand
Lives of Girls and Women Alice Munro
Stone Angel Margaret Laurence
The Second Sex Simone de Beauvoir
Feminist Fables Sunita Namojshi

Editorial topics are decided on by staff at editorial meetings, which happen every Monday at 3:30 p.m. in the Martlet *office. Editorials are written by one or more staffers with input from all present at the meeting.*



The *Martlet* has an open letters policy and will undertake to print every letter received from members of the university community. Letters must be **TYPEWRITTEN** (you can use *Martlet* machines), double spaced and include your name, student number and a phone number for verification. **LETTERS MUST BE 250 WORDS MAXIMUM.** Editors reserve the right to edit ruthlessly for length and libelous content. Deadline is Monday 10a.m. Letters will be priorized in the order received. Only one submission from the same person will be printed per week. Letters with pseudonyms will not be printed. Letters will not be edited for spelling or grammar.

Dice Shameful

Editors:

This is a letter to the person who draws the comic strip DICE.

Why don't you sign it with your real name? Do you think it is of such low quality that you are ashamed to tell the world you draw it? Do you believe that this dice should be thrown - in the trash?

Are you at least brave enough to respond to this letter?

Keith Bailey

Christians should starve

Editors:

to Laura E. Walsh. Re: Students fund Morgentaler.Christian

Thank-you Laura for your brilliant suggestion. I too agree that anyone with a driving desire to infringe on another human being's life should voluntarily starve her/himself.

In fact if all the Christians starved themselves, we could sell all the land and the other numerous precious materials that the church has "collected" throughout its existence (estimated in the hundreds of billions of dollars), and give the proceeds to the poor mothers and fathers who cannot afford rent, nevermind a child.

In fact if a few million people were to suddenly, voluntarily cease to exist, it would create a huge increase in employment opportunities. Thus these poor families (single parent included) would have a chance to get financially stable enough to support a child. This way they might be not only able to choose "life", as you put it, but bring their child up in a healthy if not comfortable environment.

Another benefit of your suggestion: with another intolerant, exclusive, religious group out of the way, these same poor families might be able to bring their children up in a peaceful world.

This is a truly Christian offer you have made, and I look forward to hearing of its fruition.

Bon Appetite,

Matt Wenger

Thanks for democracy

Editors:

I am writing in response to Ms. Christine Olson's letter (*Martlet*, November 26). LISTEN CAREFULLY MS. OLSON: You are living in a fucking democratic system and have been SILENT all this time when you had something to say?? Are we suppposed to feel thankful that you have spared us your wrath while you have ground your teeth to their roots at home, forcing yourself to stay away from a fucking pen?? Well, for starters, you are not to be commended, rather you have been LAZY, LAZY, LAZY! If you felt so strongly about aborted fetal tissue, where the fuck were you when important decisions were being made about the official UVSS position on freedom of choice? Were you sparing us in the interests of "freedom of expression"? Well fuck you: you deserve fascism.

Don't condescend to whole groups of people you so lovingly call "special intertest groups" and make it seem like you have been doing us a favour by keeping quiet and letting us have our way! You and your lazy ilk whine about interest groups when you don't know shit about the system which control your bland six-o'clock news imagination and actively discriminate in the name of that precious, narrow conception of family. Who are you pointing a finger at when you talk about "cover art" and special interest groups? If you're talking about QUEERS then say it, chicken shit! Hate is hate is hate and no disguise that. What are you so afraid of? Or to put it another way, how much of an effort have you made to understand difference, otherness, that which is outside of your mall-diseased white bread world? "Special interest groups" are there to keep the hounds that would rather have us in death camps away from our heals.

Brian K. Young

Thanks continued

Editors:

And how dare you DEGRADE MY GENITALIA BY CALLING THEM DISGUSTING (*Martlet*, February 10, 1991: Queer "Special") I speak for men and women who love their bodies, and are not "disgusted" by what they see. What system have you bought into when the mere sight of that which you can touch as you read this letter is disgusting? Where did you inherit your shame from? Well, my friends and I never left the Garden, and no Old Fart on a power trip can tell us otherwise.

Christine: I don't hate you. Rather, I hate your misinformation, your ill-thought-out logic and your hatred of groups whom you haven't taken the time of day to TALK to. Where is your concern for constructive DIALOGUE? I look forward to an answer.

Mark Harrower

Developer Good Guy

Editors:

Re: "Builders plow Songhees Burial" (*Martlet* Nov.26)

As a person who grew up in the immediate area and who has attended several municipal council meetings regarding Glencoe Cove's proposed development, I feel compelled to clarify a few points: (1) Saanich has too little to no money to spend on acquiring land for parks. (2) The developers propose to donate 7, not 3, acres of land to Saanich (a 3.14 acre area includes the shell midden). (3) Macoun meddow-foam colonies, burial cairns (which have been probed, but their existence has not been conclusively established) and the cormorant rookery (not mentioned in the article) will all be protected by covenants which will prevent their disturbance in any way.

Since Saanich has little to no money to buy park land, the only mode of aquisition is by donation. Therefore, the existence of the entire area as a greenspace is impossible, unless the money is raised to purchase the land by an increase in municipal taxes (highly unlikely). Since 1987, the owner has not been allowed to develop

• Women make policy, not coffee! •

The Martlet

Quote of the week:

"Women live in a police state and all men are deputized."

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The Martlet is published by the University of Victoria Students' Society. *The Martlet* editorial and business offices are located in room 109, Student Union Building.

Correspondence should be addressed to *The Martlet*, Student Union Building, P.O. Box 3035, Victoria, B.C. V8W 3P3. You can call us at (604) 721-8359 for advertising and (604) 721-8361 for reports. Subscriptions can be purchased at $20 per year.

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the land in any way, and must continue to pay a substantial property tax: hardly a fair situation. Perhaps if some of the concerned citizens of the area were aware that the developer has gone to great expense in researching and addressing all of the sensitive areas and does not intend to "plow the Songhees burial", they might not be concerned anymore.

Jason Crawford

Minimal development

Editors:

In response to Adam Budd's letter, I question his use of saying that "there is a social need for abortion", that it should be "safe and quick", yet acknowledging the indisputable fact that women experience "physical and emotional trauma" from an abortion. So what he's actually saying, is that abortion is necessary eventhough it causes suffering, physical pain, mental anguish and distress, and a feeling of being exploited and violated: (Ask anyone involved in WEBA—Women Exploited By Abortion). And a word about Feminism. Believe it or not, there are organizations, in Canada they're called 'Feminists for Life in Canada', who hold the view that "every human being, pre-born or born, deserves the opportunity to develop into the best she or he is capable of; that each individual be respected, however minimal or great their development may be." (qtd in: Pro-Life Feminism: Different Voices) The pro-abortion feminists should read this collection of essays because it's taking off right where the early feminists left off; that society should bend to women's biological identity, rather than insisting that women change this identity through abortion. As for Mr. Budd's view on rape, it's obvious that supporting a women's right to "choose" will not result in an end to rape, but rather will support the ULTIMATE rape, that of abortion.

Debbie Scott

Father Bob impure

Editors:

RE: "TA's gather support for union"

I've done it! I've figured out why I find Bob Beck such a fulsome fellow! It's because his unionism, in the grand tradition of unionism everywhere, is so decidedly PATERNAL. You see, I don't need him to defend me in the event "the administration" tries to "split and frighten grad students" (Synthesis, I:II). And I am not a "source of cheap labour", as he claims. I have a great relationship with my department - I do not want that threatened by my membership in a union I want no part of.

Beyond this, I believe it is wrong to organize ourselves when the real goal of such organization is to maintain our very privileged place in this campus - indeed, in this society. This union is unnecessary. If this is so, why does he want it? Bob, I conclude your motives are impure; don't try to secure political power for yourself on my back, and on the pretense you know what's best for me.

Mike Dezell

Jesus was anti-choice

Editors:

A response to a ltter by Jody Gibson, November 19, 1992.

This letter is addressed to all those fellow "Jody Gibsons" who consider themselves "Christian pro-abortionists." As a Christian myself, I think we need to wake up to what the meaning to being a Christian is, and then let that affect the choices in our lives, even when there are little fetuses in our stomachs.

Definition of Christian: follower of Jesus Christ.

Life of Jesus Christ: Lays down his life for others (us), who far from deserve it.

Christ mandate for us: "Love each other as I have loved you. Greater love has no one than this, that he lay down his life his friends" (John 15:12-13).

Jody, if you are raped and conceive life some day, you will have an opportunity to fulfil the greatest calling a follower of Christ could ever have: to lay the importance of your life aside for another who, you might say, deserves to die. You don't deserve to live either, but someone died for you, so you could live forever. Jesus calls us to pass that gift of life—fetus, baby, child, or adult—on others.

Jesus Christ rose from the dead. According to the Bible, you too will rise someday, along with your ex-fetus. How will you feel when you face him or her, and have to explain why your life was more important.

Ryan Dahl

I'm not mad, but...

Editors:

I am very disappointed in the article by Alisa Smith about the School of Business. I am the unnamed student and in hindsight, am very glad I did not release my name. When I had been approached to comment on the job placement problem currently happening at the School of Business, I thought that it would be a chance to let others know not only about the negative aspects of Co-op but also the advantages of being in a program where students have a chance to apply classroom theory to the "real" world. Once again, the Matlet chooses to print only one side of the story. Not one positive comment that I had made was printed. NOT ONE. Nothing about how Co-op helps students determine what they REALLY want to do by experiencing different avenues of business; nothing about how Co-op differentiates the Uviversity of Victoria School of Business from UBC and SFU. Quoting me out of context also angers me. When I said "We're just guinea pigs...", I was referring to the fact that knowing the School of Business is only a little over a year old, we (the students) whould realize that there will be problems and that we would be getting the brunt of it. It was not in reference to the current job placement difficulties.

I would also like to address the comment Susan Weeda made that "it was absolutely not true there are placement problems this year..." How can she justify that statement when four days prior, she told a roomful of Commerce students that sinse only 27 students had been placed, we had better start looking on our own because as of December, we would get little or no help from the Co-op Coordinators as tehy would already be starting to concentrate on job placements for May?

Comm. co-op hopeless

Editors:

I was very pleased to see your November 26th article about the hopeless commerce co-op. We B.Comm students need all the support we can get. Co-op work terms are a mandatory requirement for our degree, but Susan Weeda has told us that we are responsible for getting our own jobs. That's like telling us to go and find our own Marketing course. This is bull-shit. As your article suggests Weeda doesn't care about the co-op jobs which she is supposeed to obtain. There are four co-op coordinators, and together they have only come up with 30 something placements. That's less than 8 jobs per coordinator! I think it's about time that Weeda and her cronies stopped interfering with our education and started looking for their own jobs.

Please don't let this story die. We need continued coverage if this problem is going to be solved. Unfortunately I can't sign this letter because I'm afraid of Weeda, and what she might do if she knew who I was. You will have to take my word that 90% of us feel the same, and that there is nobody in the Business School that we can safely discuss this with. This story is worth following.

Editors' note: Due to the nature of the situation Martlet staff voted to maintain the correspondants' anonimity.

Death of democracy

Editors:

Over the last two weeks, two Directors who do not feel they have the support of the majority of the Students' Society's elected representatives have attempted to display their displeasure with our democratic system by advocating voluntary membership fees. The first of these Directors, Cameron St. John, sees voluntary fees as a way to make the Board accountable once they are elected. Unfortunately, Cameron's "solution" seems to miss out on the bigger picture.

The effect of voluntary fees would be to put pressure on the UVSS Budget, in turn limiting the ability of the Students' Society

Cont'd on page 20

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• We won't shut-up! •

Western women have veiled minds

by Afra Jalabi

MONTREAL (CUP)-Four years ago I came to Canada from the Middle East to attend McGill. I moved in with a Canadian woman who called herself a strong feminist. I also identify with feminism, and I was happy to live with a woman who was concerned about such issues. But things did not go well.

Although we got along, she was offended by my way of dressing. In particular, she objected to the scarf I wear over my hair. She wanted me to comply to Western standards of dressing.

For her the problem was clear: I was afraid to show my body. This argument shocked me because all my life I had considered veiling the harder choice.

When veiled, a woman cannot use her body as an advantage. I also learned that as women we should resist the sexualization of our bodies and instead develop our intellectual capacities. I learned to be seen through my personal intellectual capacities and not my looks.

She did not consider my arguments valid because they came from a Muslim women. She replied that if Muslim men dressed like Muslim women she could accept it. My answer to that was that if her fellow men wore lipstick, high heels, and mini skirts, then I too could accept the difference.

Later, she decided that she did not want me there any longer because I was a threat to her image as a feminist.

I wondered why the differences between Western men and women were acceptable to her, but not those between Muslim men and women.

She seemed to have the idea that Western women had gone through some kind of enlightenment, and it was not their business to help Muslim women become "liberated"!

It is sad that many women in the West do not realize that their status is not better than that of other women, and that their superior position only comes from the domination of the Western patriarchy over other patriarchies.

When I started looking for another apartment, I asked if my veil was offensive. Here, in a supposedly "liberal" society I was in the position of having to gain approval on my style of clothing. But the issue ran deeper.

I had been oppressed by a Western feminist whose main purpose was to remove oppression from women's lives. She felt no solidarity with me or with women like me. She could not identify with our struggle.

graphic by the Excalibur

From my own experience and the experience of other Muslim women, I realized how rigid and stereotypical Western ideas about Muslim women are. We are differentiated from Western women and considered inferior.

Many Western women believe they have the most liberated status in the world as women. Such women equate Westernization with modernity and liberation.

Non-Western peoples' cultural practices, no matter how symbolic and harmless, are seen as oppressive elements which must be replaced with Western alternatives.

Veiling is one of the most obvious problematic and symbolic practices that is politicized by the West.

Many people draw spurious causal links between veiling and oppression. If a women is veiled, she is certainly naive, dependent and oppressed.

The fact that a woman is working or getting her education in a foreign country is overlooked - if she is veiled, she is oppressed.

Ironically, many Muslim women have the belief that they enjoy the best status in the world.

As women, they are not exploited sexually. They are not used as advertisement ploys. They have had marriage and divorce rights for centuries, and they do not lose their names when they marry.

Moreover, women in Islam have the right to refuse their mother role and household tasks for which they either will be paid or receive hired help. In addition, women in Islam have had the right to pre-condition their marriage on any aspects they choose.

The themes most frequently discussed to represent Muslim women are total veiling and clitoridectomy (female circumcision), sensitive and horrifying issues not only to Western viewers but also to Muslim women themselves.

Unfortunately, the practices selected to represent insightful account into the lives of Muslim women are also spurious and unrepresentative of the lives and concerns of women in Islamic countries.

The main emphasis placed on these exotic and very limited practices divert the attentions of many women from their common struggle and their common goals. It keeps women of different societies from recognizing the potential of the diversity of approaches for resisting the constraints on their lives.

By becoming preoccupied with minor symbolic issues and looking only at the surface of society and its symbolic expression, we are blinded to many common issues.

When Muslim women choose to veil, they have the right to do so and it has to be respected as an option chosen to neutralize their sexuality. This option is just as valid as other women's choice to expose their sexuality.

Both cases are expressions of female identity. Both approaches can be symbolic of freedom and independence, as well as of oppression. Both these options can be oppressive if they are formally enforced on women.

For example, veiling is not intrinsically oppressive. It is a contextual symbol and has been used for a variety of reasons at different times. Likewise, Western standards of dressing are not intrinsically liberating and emancipating.

Some Islamic countries enforced legal unveiling as a measure of modernizing their traditional societies. This shows how unveiling is perceived to be intrinsically liberating even when it is done coercively by the state.

The Western media did not give any attention to compulsory unveiling as they did with compulsory veiling because for them, Western standards are essentially liberating. The point to be considered here is women's choices and freedom to select the ways in which they want to represent themselves.

It is culturally determined value judgments representing and portraying what is happening to women.

Many Western women will argue that even when the state is not involved, veiling is oppressive because women fall under the dominant values of society. But these women forget that any society has codes of modesty and dressing. Western women can't go around topless, for example.

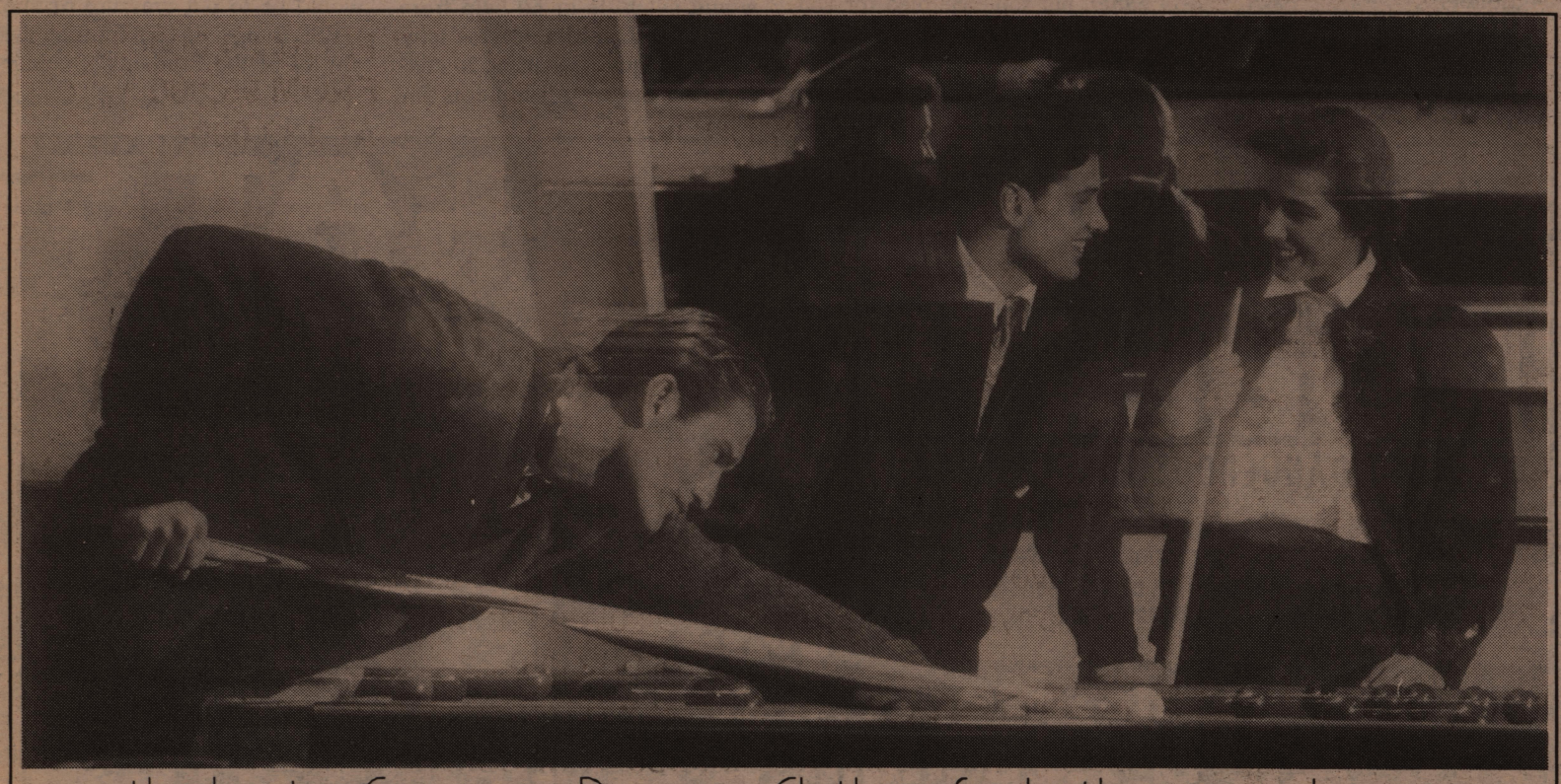
We must keep in mind that all societies have limits, and all people who live in them are free to the extent of being able to use the available choices. Of course, we always break the lines, but we also have to know the benefits and costs.

Is it really worth breaking some symbolic practices rather than reworking the roles and meaning behind them? That is what modern Muslim women are doing when they re-veil.

Their struggle should be seen more in the economic, political and legal spheres, rather than in light of culturally specific practices and symbolic institutions.

The problems facing Western and Muslim women are similar, no matter how different they appear on the surface. But cultural hegemony overrides these common grounds.

Consequently, both societies compare their ideals to the actual practices in the other society. Both Muslims and Westerners point their finger at the other's faults without realizing that a similar finger is pointed at them.❑



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• Sisterhood is powerful! •

Use of tampons and pads risky

by Samantha Berman and Shari Golberg

TORONTO (CUP)—A new book is attacking health and environmental risks posed by disposable bleached menstrual pads and tampons.

Liz Armstrong, co-author of *Whitewash*, spoke at York Women's Centre last week, rejecting the claim that "white equals cleanliness."

The sanitary napkin industry conditions women to think menstruation must be concealed by the whitest pads or tampons which can be discreetly flushed down the toilet, she said.

Meg Williams of the Toronto-based Women and Environment's Education and Development foundation strongly agrees.

"Women are a captive market who are at the mercy of these companies that are predominantly run by men. We can continue to use these harmful products or we can demand control of this market, and fight the stigma of women's menstruation," she said.

An average woman throws out 10,000 tampons in a lifetime.

Willaims also runs a government funded campaign on the issue, called "Stop the Whitewash". According to the *Toronto Star*, a similar campaign in Britain a few years ago prompted many major manufacturers to begin using non-chlorine bleached paper products.

Pads and tampons are bleached with chlorine to give the "whitest and brightest" look to the product. However, industrial chlorine is a pollutant on environmentalists' hitlists.

When manufacturers use elemental chlorine or chlorine dioxide to bleach their pulp, toxic chemicals are released into the air and water while poisonous residues are left in pads and tampons.

Swedish studies have linked dioxin to uterine cancer. Other studies show dioxin can weaken the immune system and cause reproductive problems.

Proctor and Gamble public relations manager Margaret Bawden insisted their use of chlorine dioxide in Always pads has been tested by Canada's health protection branch, and that poisonous organo-chlorines are not detectable in the pads.

But according to the environmental group Greenpeace, "no level of dioxin is safe."

Bawden said Proctor and Gamble has no plans to develop a reusable sanitary product.

"Consumers are still demanding convenience. Our objective is to meet our consumer's need."

In addition to toxic risks, tampons can clog sewage systems or be flushed into the sea, where they biodegrade slowly. *Whitewash* cites 2 million seabird and 100,000 marine mammal deaths yearly from these "three second conveniences."

An average women throws out 10,000 tampons in a lifetime.

Many women's groups believe reusable sanitary products are the ultimate solution, despite vehement opposition from some women.

Armstrong said she has been accused of putting women back into the Dark Ages.

However, *Martlet* staffer, Theresa Newhouse, cuts a dashing figure in reusable pads. "They just feel like your wearing thicker underwear. Disposable pads are like diapers; you rustle when you walk."

Many women are concerned about the time required to clean reusables, but Williams said the process is simple. Used pads are soaked in cold water, immediately disolving the blood, and can then be run through regular laundry.

"When you take into consideration the time it takes to go out and buy pads or tampons, there is no time difference," said Williams. "Reusables are also much cheaper; you buy them once and they will last for years."

Although most manufacturers now offering non-chlorine bleached disposable pads and tampons come out Europe, North American companies Loblaw's and A&P have recently launched sets of chlorine-free menstruation products, and most Canadian health stores supply reusable sanitary napkins.❑

Women reclaim breasts

TORONTO (CUP)— On trial for exposing their breasts, five Ontario women continue to fight for freedom, choice, and decent media coverage.

The women are in court this week for baring their chests at a rally last summer. The protesters - including a secretary at the University of Toronto - were charged with committing an indecent act after a topless march in support of University of Guelph student Gwen Jacobs.

Jacobs was convicted of the same charge last year after she took her shirt off on the streets of Guelph, Ont.

"The issue is not about taking a blouse off in a park," said Anne Hansen, the U of T secretary. "It's about equality under the law and taking ownership of our bodies. I feel that I have the right to define my own sexuality."

The women are being represented in a Kitchener provincial court by Toronto lawyer and *Globe & Mail* contributor Clayton Ruby.

Kay Armatage, a U of T women's studies professor, testified Nov. 24 as an expert witness for the defence. She said the prosecution attempted to discredit her testimony by asking whether women should be allowed to go to work topless.

"I said that Canadians could tolerate women going topless in public, and that bare breasts wouldn't be seen everywhere, like shopping malls. Nobody's saying women are going to walk around with tits hanging out," she said.

She added the law has "dreadful ramifications" on a woman's self-image. "There is a deformative effect on a woman's sense of identity if we're told to view a woman's body as a sexual object.

Although women are getting more physical freedom in the 20th century, anorexia and bulimia are clearly an effect of this continual regulation of women's bodies," she said.

"Not giving women the same choices as men about their attire is clear discrimination."

Penny Vanesterik, a York University anthropologist who also testified for the defence, said the protest was an attempt to reduce the larger obstacles to women's equality under the Charter of Rights and Freedoms.

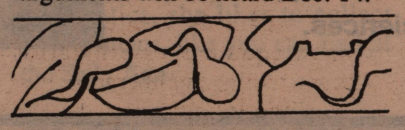
"Not giving women the same choices as men about their attire is clear discrimination," she said.

But Catherine Dorton, a member of U of T's Women's Centre collective, said although she supports the women who protested, she doesn't know what gains the protests made for women's rights.

"It's not an issue which people feel that passionately about," she said. "I'd rather see good reporting on women's issues, not pictures of leering men. The greater issues never came across in the media." But Vanesterik believes the fight to de-sexualize breastswill have ramifications for issues such as violence against women.

"There is psychological evidence which suggests the whole idea of naturalizing breasts lessens the tendency of male violence to women."

The trial began Nov. 24. Final arguments will be heard Dec. 14.



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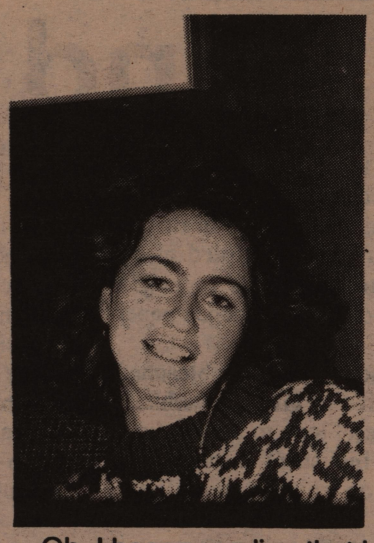
• Not the church not the state women must control our fate! •

Question: What do you think the beauty myth is, and how does it affect you?

Photos by Ana Torres.

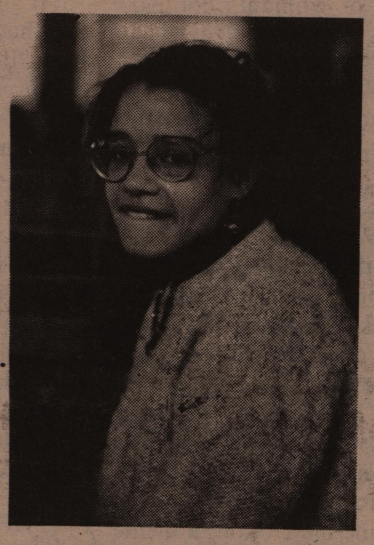
--The myth tries to make people feel they're not good enough. It makes you feel ashamed and afraid to how your own body unless you have the right kind, and the right clothes to go with it. I try to make people feel better about themselves, more confident.

✪Sharan Dhaliwal, 3rd year Arts and Sciences.



--Oh, I began reading that book [*The Beauty Myth*, by Naomi Wolf]. It's an idea perpetrated by the media of how women are supposed to look. It's reinforced by people like Christie Brinkley, Cindy Crawford.
It doesn't affect me anymore, though it used to. I'd like to think I've risen above it.

✪Lisa Murray, 3rd year Environmental Studies.



--It's about the media trying to get at women, telling them the exterior is more important than the interior. Everybody is affected by it; I'm trying to get away from it. But it's hard.

✪Alison Slack, 1st year Arts and Sciences.

--I think beauty is reflected on the outside by inner beauty. It's not only appearance but closeness and harmony. The beauty myth affects most young women, people follow this model. Definitions are too simple.

✪Theresa Tao, 3rd year Arts.

--It's where women have to have the perfect body. Oh ya, it gets to you over the years. It's a lot of stress.

✪Diane Sheldon, 2nd year Arts and Sciences

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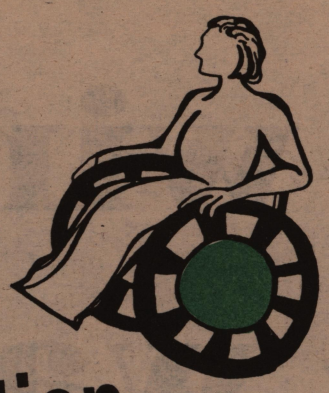
the wimmin's-only warrior guide (guerrilla version)

This is a special issue created for women of all ages. This is the time of year to make an exciting change in your hairstyle. We've put together a wide variety of styles to fit the ever-changing you. There are new variations of some very classic and romantic designs, as well as many fun, contemporary looks. Have fun!

Martlet staff



Liberation

The Aboriginal Women's Liberation Movement wants to get people working for the increased understanding of Aboriginal women - a group sorely underrepresented in history books, the media, and social/statistical studies.

Sharon Bird, movement spokesperson, said they are a non-gender, non-race specific group put together to make a data base, housed in the UVic Women's Studies reading room in Clearihue B115.

"There is no political focus right now, but it may grow to be more political. It's more research oriented," said Bird.

She started the group in September, and people have mostly worked individually since then to collect news articles or whatever else they can find.

"The only condition to join is that you donate an article," she said.

Sharon Bird can be reached at 381-0827.❑

---A.S.

Date rape is

by K.M.S.

I woke up with blood between my l
I was naked, covered only by a fe
scraps of clothing. At first, I didn't
where I was or what had happened
second hit, I resorted to the last prote
sure possible and blacked out. But th
pain in my vagina brought it all back.

Images of him coming at me with
and threats like "I'm going to shoot y
cum that'll make you high like heroin
over me in a noxious wave. He decide
the cuffs and used his body instead.
was bruised from where his knee had
my breath came in short, violent gasps.

My first instinct that morning was
before he came back. My body had stiffe
the slightest movement broke open m
mending wounds.

The thought of him waiting for me ou
bedroom door or coming after me again
alyzing and I doubted my strength to fi
off once more. Wrapping myself in my lo
I crept into the hall and out of his apartme

I didn't go to the police right away. T
thing I wanted was to piece together the
horror to a police officer for whom this
thing was routine.

How was I supposed to explain that he s
like a nice guy and I willingly went on the
I was ashamed at my naivete. A numbne
deadened all emotional consciousness a
survival instincts had taken over. Most imp
to me then was the security of home. I felt
puppet with someone else pulling my string

Dec. 6 causes depression

by Karen Ballinger

Every year, in early December, I get depressed. I get depressed because every year on December 6th I attend a memorial service for the 14 women who were murdered solely because they were women. And I get depressed when I re-member all the women world wide who were murdered in the last year. I remember women who were tied up and tortured and raped by men who male judges doubt intended to kill them. I know that putting a plastic bag over a woman's head and tying it off with a piece of metal would be murder. Imagine if a woman had done that? And I think about women who were murdered by doctors and scientists who think women's health issues too trivial to be concerned with. And doctors who consider menopause an illness. I remember women who were murdered by the Progressive Conservatives because they still won't give adequate funding for transition houses and sexual assault centres. I get angry when I see how women are murdered by erasure in history books. Whole life work is erased by the malestream press. How being raped by a sports figure makes your rape a "sporting event" and suitable for the sports page rather than the front page or even the front section in the Times-Colonist. And how almost any issue that concerns women is relegated to the "living section" while men's news makes front page. How editorials are written about a man supposedly threatening another man at the university while women's lives are threatened every day. How we never hear about women having to live in a hostile environment like the university. How we can build stadiums for men's sporting events like the Grey Cup paid for partly by women's tax money but we can't fund universal daycare. And I get angry when I know that last night the crisis lines and transitions houses would be full of women who had to escape male violence supported and encouraged by Grey Cup drinking and celebrating.

And I remember how at one time I never understood why women got angry or depressed. I re-member.❑

Dead men don't whine

BY SARAH DELEEUW

DON'T TELL ME THINGS ARE CHANGING. I'VE BEEN AROUND LONG ENOUGH NOW TO KNOW THINGS AREN'T CHANGING FAST ENOUGH TO DO ANY WOMAN I'VE MET ANY GOOD AT ALL.

I CANNOT COUNT THE NUMBER OF TIMES I HAVE BEEN IN LARGE GROUPS OF WOMEN, ALL OF US DISCUSSING ISSUES CLOSE TO OUR HEARTS.

THE NUMBER OF WOMEN WITH HORROR STORIES ALWAYS AMAZES ME, THOUGH I SUPPOSE I SHOULDN'T BE SHOCKED ANY MORE. I HAVEN'T SEEN ANY PROGRESS.

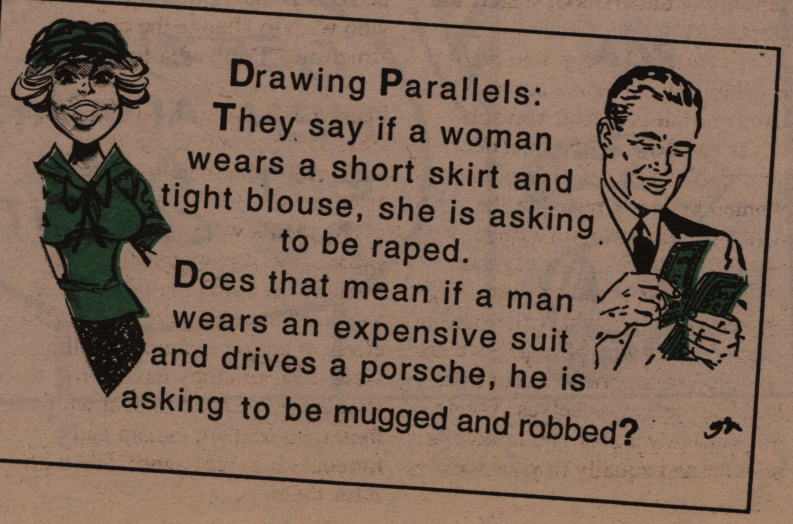
EVEN IN LARGE GROUPS OF WOMEN, NEVER ARE THERE MORE THAN TWO WOMEN WHO CONSIDER THEMSELVES ABUSE FREE. WOMEN WHO CONSIDER RIES OF MALE VIOLENCE. MOST COMMON ARE STOWOMEN HAVE BEEN BRUTALLY RAPED OR SEXUALLY ABUSED AT LEAST ONCE IN THEIR LIVES.

MANY HAVE SUFFERED SEVERE EMOTIONAL ABUSE AND EVEN MORE HAVE BEEN DISEMPOWERED, THREATENED, SILENCED OR OTHERWISE SHUT DOWN BY A MAN. I CAN ONLY SPEAK OF WHAT I HAVE SEEN, BUT THIS AND WHAT I HAVE PERSONALLY EXPERIENCED MAKES ME ANGRY.

ANGRY ENOUGH TO SUPPORT ALMOST ANY MEANS SUGGESTED TO ME TO STOP THIS ONGOING DEGRADATION AND ABUSE.

ANGRY ENOUGH TO USE THESE MEANS TO BRING ABOUT SOME CONCRETE CHANGE.

AND I DO MEAN ANY MEANS.❑



Man attacks wo
throws dart in

by Stacey Shelby

On Sunday, Nov. 8 at 10 a.m., a local
student was walking from her home
Hortons on McKenzie Avenue. A blond
twenties threw a dart into the back of
"I heard someone behind me, so I look
him. He didn't frighten me," she said. T
wants to remain unnamed, because sh
want the man to know who she
"Then I felt a sting in my leg. I thoug
thrown a rock at me or something. I turn
and he was running up the hill. When I to
sore spot, I found a dart sticking out of
It was a green plastic dart with a rusty
"My friends came and got me; by the
pulled it out of my leg, but I hopped all th
the pay phone before I took it out. No on
stopped [to help]."
She thought the dart may have gone in
so she hesitated to remove it.
The emergency room doctor recommen
have blood tests done for a variety of infe
and for Hepatitis B and HIV.
A doctor at UVic said she will have to ha
ond HIV test in six months, even though "t
[of infection] is very very small."
"The Saanich Police Department told
seemed to be a random, isolated case," the s
who was attacked said. However, she said s
worries about going out by herself.
Neighbours and local residents are a
concerned. "I'm scared to send my daughter
bus stop alone now," one woman said.
We have to be aware and alert - even in ou
neighborhoods - of who is around us when we
our homes.❑

s reality for women

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I did go to the doctor, but not until I had cleaned myself up and removed all obvious traces of abuse. I went to the university medical clinic for a blood test. Somehow I knew I was pregnant.

The first test was inconclusive as it was still too early to tell.

But I knew. The second test came back negative. But I knew. The third test proved I was pregnant.

I couldn't cry or feel any rage. I just wanted it to be over. I planned to have an abortion, but didn't need to in the end as it had already died inside me. The doctor just vacuumed me out. I remained a zombie void of emotion or sensitivity.

I distanced myself from the world and you couldn't tell anything had happened from the outside. My doctor stunned me with anti-depressants that left me drowsy and incoherent. His diagnosis stated that I was manic depressive. I had to quit school and couldn't work for seven months. I didn't tell anyone I was raped.

It has taken two years of therapy to bring me to the point where I can now talk about it. I have recently decided to press charges and have reported my date rape to the police. I am also filing for compensation from the criminal injury board for damages including two years of expensive therapy and a loss of wages.

This is not a fictional story, but a universal reality for many women. I have decided to write about it because I don't believe in keeping silent anymore. Writing and talking about it is the only way for me to fight back and reclaim my power.

I refuse to cower at home and act the submissive female. I refuse to be a victim.❑

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photo courtesy of artist Eva Campbell

Don't look at me you schmuck, you scum, you fucking slimy low life.
I'm not looking at you, don't flatter yourself - your head's just in the way.
I was trying to read the bar specials.
Shit your vanity is actually bringing you over here. Your bloody cocky drunk arrogance makes you think you can conquer the world. You make me sick.
You get closer and have the gall to talk to me
Why is such a pretty girl like you sitting all alone?
Because I don't need a man to sit here to justify my existence.
Oh, a tough bitch eh, well how about a smile then?
I actually am glaring at you if you haven't noticed and I'm not here to serve your esthetic ideal. This isn't a Molson's ad.
Why don't you stare somewhere else.
Well I guess I'll leave you snotty bitch if you think you're too good to talk to me. No wonder you're sitting alone.

Sometimes going to the bar can be so much fun.

Some face extra challenges

by Melissa Svendsen

Many issues facing women also face the disabled - physical vulnerability, the threat of poverty, negative stereotyping. Disabled women get a double dose.

Physical vulnerability perhaps looms largest. How can you dial 911 - or Traffic and Security - if you can't reach the phone, or hear the person on the other end?

As a disabled woman, I can't run and I can't fight. Self defense courses are a joke. It doesn't take long for a woman with fibrositis - chronic muscle pain - or chronic fatigue syndrome to realize she just doesn't have a "wen-lido" body. If she can't make it through the warm-ups, she is probably wasting her time.

The best way for me to ensure my physical safety is to stick to central areas of campus during the day, and stay behind locked doors at night.

Of course, disabled women remain vulnerable to violence behind locked doors. Even if they successfully reach out for help, many of the resources available to battered women are not accessible to the disabled.

Poverty is also a part of everyday reality for many disabled women. Most of the jobs traditionally available to women students -lousy though they may be - are out of the question for many disabled women. Being a waiter, a busser, a sales clerk - anything requiring stamina and mobility - is impossible.

Disabled women often have extra transportation costs. A car may be an environmentally unsound luxury for fully-abled students, but for most disabled students, a car is a necessity. Without a car I could not attend university - or leave the isolation of my home to do anything else.

Negative stereotypes influence the self images of disabled women, and the images others have of them. Discomfort on the part of fully-abled people, and the nasty but persistent myth that disabled people are asexual, often serves to isolate disabled women.

Disabled women remain vulnerable to violence behind locked doors.

"The fact that we are different certainly gets in the way of making friends or having relationships," said Marnie Essery, Chairperson of the UVic Association for Students with Disabilities and a member of the Disabled Women's Network Canada (DAWN Canada).

"As you mature [however] you realize that people worth having in your life don't care if you wear glasses, don't care if you have arthritis ... they look at the whole picture, and think 'Is she a nice person? Do I want to spend time with her?'

"People who don't look beyond your disability are generally people you don't want to be friends with anyway."

UVic is a relatively accessible campus for disabled women, said Essery. The Women's Centre is on the first floor of the SUB building, as is a wheelchair accessible washroom. The ramp leading up to the SUB entrance is better than many on campus, but the doors at the top are another matter.

"Fully-abled people should try opening those doors while in a wheelchair," said Essery.

Roshni Narain, a staff member at the Women's Centre, said that although the Centre has few resources for deaf and blind women, it does offer a supportive environment.

"It has the only couch I can lie down on and expect women to make me a cup of tea," she said.

Narain said disabled women should demand more recognition.

"We talk about women of colour, women in poverty, single mothers - disabled women also need to have their voices heard. We need recognition of how difficult things are for us."

Patricia Brooke, coordinator of Special Student Services, is a valuable advocate for disabled women. Out of the 104 disabled students known to Student Services, 54 are women.

"It's wonderful to have a woman [co-ordinator]," said Essery, "because many women with disabilities, especially women who have been victimized, are very uncomfortable dealing with men - especially men in positions of authority. Women feel safe talking to Trish."❑

Separatists say no to men

by Theresa Newhouse

"Sometimes I wake up in the morning and separation doesn't seem like such a bad idea."

—Ani Difranco.

Lesbian separatists do not necessarily believe there is no hope for a society with both women and men. Nor do they necessarily hate men.

Separatists simply believe the right to say no must be used to empower women. For too long men have exploited our labour. We have cooked, cleaned, knitted, sewed, birthed, fucked, smiled, supported, understood, shared and worked.

For this we have gotten nothing. We have been condemned to lives of violence, fear, and submission. Too long the final decision for the amount of freedom women have has rested in the hands of the oppressors, men.

Separatism is an act of resistance to a patriarchal system which will not listen to alternative voices. It is a way of saying we do not need your permission to live, love and define ourselves. We do not need to wait for you to accept us fully and equally in your society.

The Feminist movement should be seen as one option for women who wish to change the current structures. There are other options.

Separatists believe Feminism helps men avoid responsibility for their own actions. Once again women will be there to clean up after them.

Women's work is colonized. Once again it is women bearing the burden, doing the labour, and suffering the consequences in an effort to help free men from the violent system they have constructed. Men need to deal with their own sexism, racism and homophobia, we cannot deal with it for them.

Separatism expresses itself in everything from divorce to a solely lesbian community, from a shelter for battered women to a women only collective - anywhere women are working together building a new vision and creating space for women only.

Separatists acknowledge the work and pain of the women's movement. They also push women to ask for more than just a place in a male-defined system.

If a slave denies the master access to her hut she is in fact declaring hereself not a slave.

It's time we women started building something new for ourselves.❑

Travelling to Canada

On Oct. 26, 1951 my Noni left Amato, Italy with her three daughters, all under the age of six.

Noni wasn't expecting to leave Italy on this date, due to some mix-ups with the tickets. However, because winter was coming, which meant the boat ride would only get worse, she was encouraged to leave as soon as possible.Because of the sudden departure, Noni only had time to pack very few things.

They endured the 11 day journey from Naples to Halifax on the Greek vessel, the *Annalais*.

Mary, the oldest daughter, was sea-sick most of the time. Angela, age 3, was "a little devil" according to Noni. Angela would be running around everywhere and getting lost, while Noni was trying to also take care of my mother, Raffelina, who was only nine months old at the time.

The boat was small and they had to share a cabin below with two other women. The other people on board were mostly Greek, except for one Italian doctor and another man my Noni knew who was sick most of the time.

They arrived in Halifax on Nov. 6 and took a train across the country, eventually arriving in Kamloops, only stopping to make short visits with relatives in Montreal and Winnipeg.

In Kamloops they met my Nono, who had travelled to Canada a year earlier. The whole family lived in a three room shack on my uncle Pete's farm for five years, until they were able to move into a house of their own, in the area of Kamloops which has come to be called "Little Italy."

When they lived with uncle Pete, they worked very hard on the farm. Later on, after they moved into their new house, Noni found work as a chambermaid in hotels, and she also worked in the kitchen at a local department store.

Besides raising their three daughters, Noni and Nono also took care of other relatives who came to Canada from Italy, not to mention the five grandchildren who came later on.

My Noni and Nono loved to work in the garden, the fruits and vegetables of which would be shared with everyone. My Noni especially is known to never let anyone leave her house without feeding them full first.

My Nono worked for the City of Kamloops for 33 years, and passed away less than two years ago.

My Noni still lives in the same house they all moved into so many years ago. She never learned to speak English very well and she never learned how to drive, but she is very much an independent woman. She likes to travel, visit her friends, swim and constantly worry about her children and grandchildren.

Emma Cosentino, my Noni, helped to raise me when my mother had to work. The words here are mine, but they come from the stories she has told me.❑

by Tracee Johnson

Our Grandmothers' voices

Oral histories were once the way traditions were preserved, with experiences passed down from mothers to daughters. TV and other low-effort pastimes have caused increasing reliance on technology rather than human interaction for entertainment and learning.

But we still have the option to listen to the experiences of our grandmothers, if we just ask. I asked my grandmother, born Margaret Ferguson, about growing up in the Depression in Saskatchewan.

Her father was the director of one of Canada's earliest tuberculosis sanitoriums, near Fort Qu'Appelle, where her family grew up.

"We four girls slept in the same room. To prevent tuberculosis, people needed good food, rest, and lots of fresh air. So Mother had us sleep on the balcony, and she would throw open the windows even in the dead of winter. She had us lined up just like patients.

"To keep our feet warm, we each had a ceramic 'pig', filled with hot water.

"When we first lived there, there was no school at all. The two oldest went to a farmer's wife for education. She was from England; she'd received a good education there.

"The school at the Sanitorium had only one room, and 24 children in all grades. But it did have indoor plumbing and electric lights of course. It was very modern, it was built in 1916. Most people in town didn't have indoor plumbing.

"We were never allowed to talk about money, it couldn't be mentioned at the table. We knew we were one of the luckiest families.

"But many of Dad's brothers and sisters were farmers, I know he helped them a lot [giving them money]. My older brother got a farm in the late '30s, at the top of the [Qu'Appelle] valley. There were very bad dust storms - even in the valley.

"Many farms were abandoned. They'd put in seeds, a storm would come ... the crops just blew away.

"The closest city was Regina, and it was 60 miles away. Sometimes, when you had to go out ... the winds, the dust - you could taste it.

"You could see the horse drawn wagons traveling the Prairies, with farmers and their families who couldn't make a go of it. They went anywhere, just trying to make a few dollars.

"Fort Qu'Appelle was not very big - only about 500 people. A river ran through it. It was originally a Hudson's Bay post.

There was a carpenter, Mr. Glass. I think he was the one who built the coffin for Louis Riel - but I'm not sure about that."

There were three reserves by the Sanitorium: the Pasqua, the Piapot, and the Standing Bull. Her father did a lot of work in the Native communities in Saskatchewan, vaccinating people against tuberculosis. In this way, he gained their respect and friendship.

"We never had a Christmas without Chief Towweeaka. He came from a Sioux reserve about six miles away. He always wore a leather tunic with beadwork, and he had a braid in his hair, I think with a feather. He wore soft mocassins.

"He never brought his wife, she was left down the road with the horse and wagon. He would come in to see the tree, sit awhile, and have a smoke with Father. He would leave with a bag of gifts.

"The year that Towweeaka was too ill to come, three runners arrived and received the usual gifts. After Christmas Dad went out to the reserve to visit the old Chief before he died."❑

by Alisa Smith

Survival Guide for Women in our Modern World of Equality

- **Don't** go out alone at night;**don't** stay home alone at night.
- **Don't** be a victim but **don't** be aggressive.
- Carry a weapon but **don't** use it.
- **Don't** go to your car alone; **don't** leave your car.
- **Don't** wear provocative clothing but **don't** look dowdy.
- **Don't** enjoy sex but **don't** be frigid.
- **Don't** act like a man; **don't** be feminine.
- **Don't** be motherly but **don't** be a bitch.
- Just be very careful, always look behind you, and **don't** even breathe the word feminist.

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Author slams Freud on his turf

by Brett Grubisic

Before *Dora: A Case of Hysteria* opens, the minimal stage set indicates that the play may be as "provocative and insightful" as Theatre Inconnu suggests it is: there are only chairs for analyst and analysand and a backdrop wall painted with large volumes of seminal works for Freud—the Bible and books by Engels, Plato, Hegel, Schubert, and Darwin. You think: little spectacle, lots of conversation, debate about the nature of Freud's contributions.

When the play opens Freud (Ian Case) moves immediately to the front of the stage and welcomes the audience to his lecture. He addresses the audience as "Gentlemen," and informs "us" that he is now going relate his sessions with 'Dora'

Kim Morrissey, who wrote "*Dora: A Case For Hysteria,*" uses Freud's "*Fragment of an Analysis of a Case of Hysteria*" (1905) as the factual foundation from which to look at and criticize Freud and his psychoanalytic theory.

Freud's "*Fragment*" is just that a fragmentary and incomplete discussion of a analytic session discontinued by the patient herself.

Morrissey fills in places where Freud stops. Thus, at the beginning when Freud describes Dora as a youth with "engaging good looks" Morrissey is actually quoting from Freud's own text. At other times, such as when Dora and Freud are arguing, Morrissey is creating fiction though possible dialogue.

Freud's "Fragment" is just that, a fragmentary and incomplete discussion of an analytic session.

Morrissey's Freud and Dora are an odd mixture of history and fiction. The tension between the two is where the play's problems lies.

When Dora is first brought to Freud by her father, it is clear we are witnessing one male hand over a female to another. When Herr K. (Christopher Cairns) tells Freud, "Please try to bring her to reason," we know in this case reason is a male domain. Dora is not often allowed to have a voice and when she is she is told she is creating aberrant fantasies. Any "Widerstand" (resistance) is only a refusal to see Freud's Truth.

As written by Morrissey or performed by Florence Ballard, Dora is not so much hysteric as schizophrenic. She is at once the naive and repressed daughter of a Viennese petit bourgeois patriarch, proto-feminist influenced by Ibsen's Nora and Hedda Gabler, and savvy modern women who can out-analyse and ridicule Freud himself.

Dora is also the victim of male-created nineteenth-century medicine and psychiatry. Before visiting Freud she had been subjected to bleedings, hydrotherapy, electric shock 'therapy,' and a six-month confinement to bed as a way of curing her hysteria, whose symptoms include aphonia, limping, chronic depression, and disobeying her father.

Morrissey's Freud is an uneven mixture himself. He practices a contradiction: he is a scientist of the subjective.

He is a man who interprets Dora's dreams in explicitly sexual terms but is unable to say the word 'toilet' in front of Dora.

He practices a contradiction: he is a scientist of the subjective.

He proudly says, "J'appelle un chat un chat," implying that he wants to break through silly Victorian conventions, but at the same time upholds those conventions by refusing Dora an identity beyond the conventional one he allows for her.

Freud focuses on the sexual significance of Dora's gestures but ignores the effect Herr K's sexual improprieties and syphilis have on Dora and the K. family.

Freud does not cure Dora. His "collection of picklocks" (phallic pun unintentional) does not "open the lady up." He does not see or try to see his ideologic investment his science.

Freud's therapy is in turns fascinating and ridiculously heavy-handed. You finally wonder how psychiatry became established if Professor Freud was so prone to misjudge and ignore evidence as Morrissey portrays him to be.

By the end of the play it is obvious that Freud is the enemy complicit with the patriarchal powers that be, and that he has ultimately only contributed to Dora's subjugation. This feeling is reinforced by a final dream sequence (?) in which Dora shoots herself with a revolver. The historical Dora in fact lived 40 years after her last meeting with Freud.

Freud's "Fragment" is closed by Morrissey's "*Dora: A Case of Hysteria.*" Any possible insight in Freud's work is covered over and dismissed.

Freud's theories are shown to be the product of a patriarch who was unable to answer his own famous question, "What does a woman want," because he had no interest or ability to overcome his class-bound static views of male and female identity.

"*Dora: A Case for Hysteria*" continues at Theatre Inconnu until Dec. 12.❑

Punker hides feminist agenda

by Alisa Smith

Victoria's punk scene is inhabited by a number of unique individuals, but something sets Maxine Smolkin apart - she's a woman.

But don't think she'll admit to doing anything political.

"I just think everyone should be able to do what she wants to."

She left her mark in Victoria with a joke band and a fanzine. Her sights are now set on doing vocals for a real "grindcore" band called Crotch.

Menstrual Sponge was a short-lived band, orchestrated by Smolkin and some friends, just to put on a spectacle.

"Sandy and I first came up with the name Menstrual Grunge. We thought it was funny. But then we saw a sheet about those natural menstrual sponges, the ones you can wash out. You can buy them at health food stores," said Smolkin.

Any attempt to coax information on feminist plots from Smolkin ends in futility.

"We were just trying to be gross," she said."Feminism? I just think everyone should be able to do what she wants to."

Menstrual Sponge performed in the SUB Upper lounge last spring - a sight and sound extravaganza. Noise was the key.

Songs like "Mechanical Men" and "Fuck This Bitch Apple Cunt" seem to jab at the scene's male hierarchy and Sex Sex Sex attitude. Again, Smolkin would admit to no such agenda for her lyrics.

She did have one complaint about the local scene, although not necessarily male-specific. "I hate when you wanna watch a band, and people come in your space and knock you over," said Smolkin.

However, she said added there are a lot of good people in the scene, and still takes an interest in what goes on.

"Sandy and I first came up with the name Menstrual Grunge."

Smolkin put out the fanzine Wetnap in 1991, an eclectic collection of scene memorabilia and in-jokes.

"I had all these good clippings I'd saved, and I got people to write stuff. I photocopied about 250 [Wetnaps] on my dad's machine at work. I got rid of all of them, but it was expensive."

She said she'd like to do another one, but she doesn't have the time.

When Smolkin isn't busy with such antics, she likes to collect cheezy items, like you can find at the Sally Ann.

"Old records, bad polyester clothes, Kiss paraphernalia, hat boxes, bad lunchboxes.

"I like to read late '60s books. About reformatory school girls; urban legends. You know, stories everyone has heard but have no basis in truth. Like the woman who dried her poodle in the microwave."❑

Eclectic mix of music does not encourage listening

by Elliott Reynolds

Barbara Lynch
Don't Talk to Me
Independent, 1992

Barbara Lynch's new EP, *Don't Talk To Me*, is best described as an eclectic experiment in mixing different musical elements with clear and minimalistic lyrics.

She succeeds in some of her songs, but at other times the experiment blows up in her face.

The first track of the album, "Blow It All Away", works. Lynch's vocals are so eerie and intense they stir the listener. The simultaneous electric guitar and flute duet adds to the progressive sound.

Unfortunately, the next three songs get progressively worse.

The style of the first track is repeated exactly in the next two. By the end of the third song, the listener can predict most of the tempo changes and simplistic lyrics.

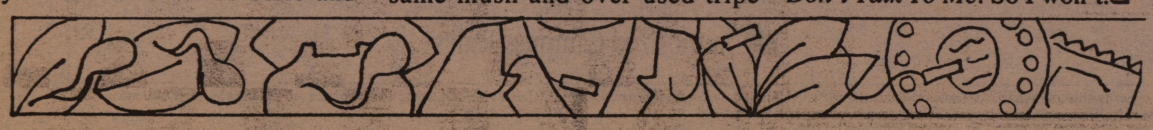
It is hard to believe things could get worse, but the album takes a severe downturn after this. The fourth track, "For You," belongs on an Elton John album.

It is even worse than your average love ballad. The lyrics are the same mush and over-used tripe which have received so much time on radio airwaves since the '50s.

The last and title track of the EP is surprisingly good, beginning with a slow piano and a tenor sax. As the saxophone fades away, Lynch's vocals come in softly and the intensity in her voice increases while the song continues. The song is simple, original - and it works.

After listening to this album one is left in a confused state, as only some of it is excellent. Christopher Plock's saxophone and flute, and Lynch's vocal work, are definitive.

But, with only two good songs, it is very difficult to recommend *Don't Talk To Me*. So I won't.❑



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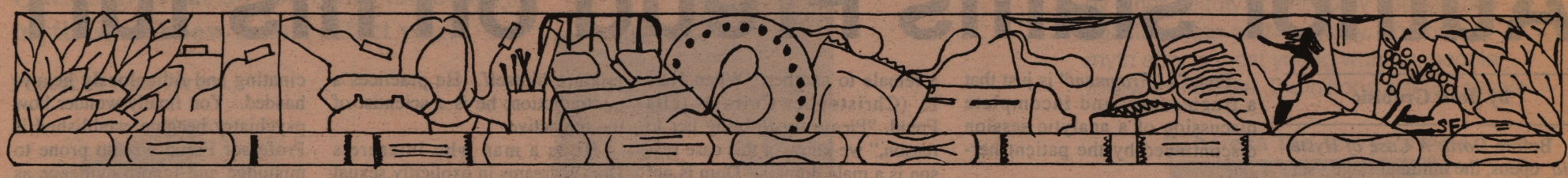

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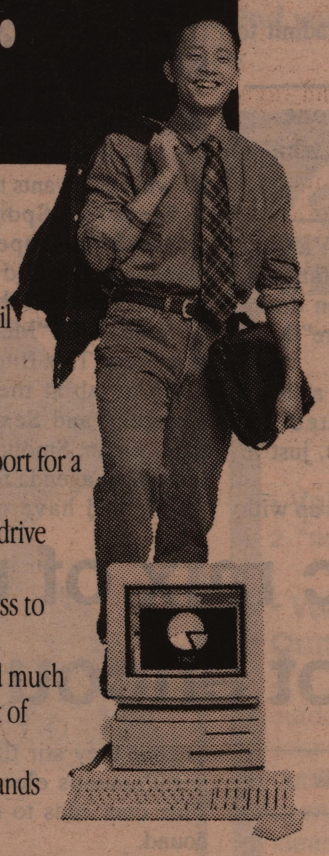

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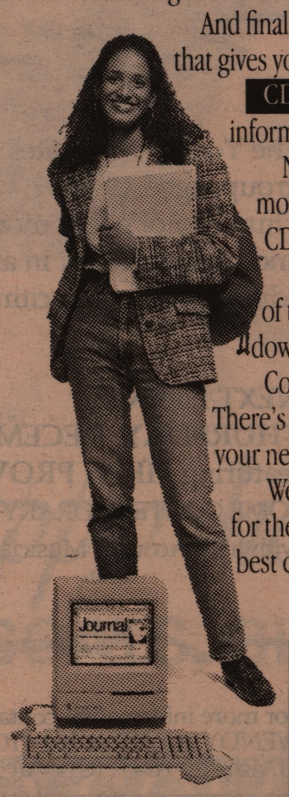

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• WOMEN POWER •

Mark full of 'vinegar'

photo by Dave Clements

Carolyn Mark: a pillar off Victoria's music and theatre scene.

by David Clements

She grew up in Sicamous, British Columbia, a small town between Vernon and Salmon Arm. The "Houseboat Capital of B.C." wasn't likely to prove stimulating for an avant-garde actor and musician, so it's fortunate her family moved to the Island.

"I'm glad we moved, but maybe it builds character, I don't know," said Carolyn Mark, a local performer. "I was the town loser."

She has experienced a fair bit of success on the Victoria entertainment scene, with a band, The Vinaigrettes, and a theatre troupe, The Chicks In The Nabe.

Mark said it isn't difficult to get the band booked in Victoria, but, "You can't play everyday because your friends can only come out so often."

When asked questions about the overwhelming majority of men on the independent level, Mark said, "There's more 'boy bands' but I don't think, you know, there's a reason for it."

She dodges suggestions it might be tougher for women to succeed in music.

"I don't know, I've never been a man," said Mark. "I think you can do whatever you want. I think it's all personality, I'm pretty persistent, so I just keep bugging people."

She also balks at being labelled a feminist.

"I'm a humanist. I think everyone's equal. Anyone who doesn't think that is screwed in the head."

The Vinaigrettes' 1991 debut album is best described as eclectic.

"I'm a humanist. I think everyone's equal."

"Folk influenced, some country, there's a blues song, I wrote a metal ballad," said Mark. "We all like different stuff.

"Our problem is that whenever people ask us what kind of music we play, we go like uh, uh, uh, and then that's what they write."

Mark said she is pleased with the good reception the band has received. They spent some time touring last summer, including her former hometown of Sicamous, but she said the band still wants more.

"I just want to be able to do what I want, without having to have a job to finance my hobby."

Mark earned a theatre degree from UVic two years ago, and began The Chicks In The Nabe, a somewhat less than mainstream theatre group.

"We do short comedy sketches, kind of like The Kids In The Hall," Mark said. "They're kind of scripted, but ... they're not improv."

They've done four shows, at places like the Rogue Gallery, and will be at Java on Dec. 12. However, not all venues have been so familiar and comfortable.

"We went to Vancouver, to The Pit Gallery, on this crazy performance art night. A family did this Ku Klux Klan piece and this kid drank his father's blood, and then it was like 'And now, The Chicks In The Nabe.'"

The subject matter for the group ranges. "In a few of them we're guys, I like to think we celebrate their quirkiness, but at this show we did at Kaleidoscope [theatre] this woman went storming out, saying 'There's man-haters in there.'"

Mark said, "I just see a lot of funny stuff in people generally."

Mark also appeared in Christopher Cairns' Fringe play, *The Dispossessed*, and should be appearing in some Theatre Inconnu performances in the near future.

The Vinaigrettes will play the Grad Students Lounge Dec. 4 at 7 p.m., and Harpo's at the end of December. ❑

Singers give Roxy jam homey feel

by Theresa Newhouse and Sarah Deleeuw

It was like an indoor winter folk festival workshop. Three terrific singers sharing the stage, weaving their music and ideas together.

Kitch-in-Sync, an "impromptuous" folk performance, featured Greg Brown, Patty Larkin and Ferron.

The set was a stereotypical kitchen, complete with a table and a checked cloth. The table was quickly removed because of boisterous complaints from the first rows.

This set the tone for the rest of the concert.

Each singer has a very different style. Greg Brown, playing a bright blue electric guitar in a bluesy manner, Ferron with her deep voice and acoustic political messages, Patty Larkin with "breathy" (as Ferron says) music and brilliant guitar playing.

The trio was Ferron's inspiration. The three wanted to jam with each other, but never seemed to find the time away from touring.

Melodies and chords were hastily exchanged on stage and one singer often had to sit out because a song was unfamiliar. It really was impromptu.

"I'm 40 now and I always think the next show is going to be like, without a problem," said Ferron.

The show's many technical problems only added to the "folk music festival workshop" atmosphere.

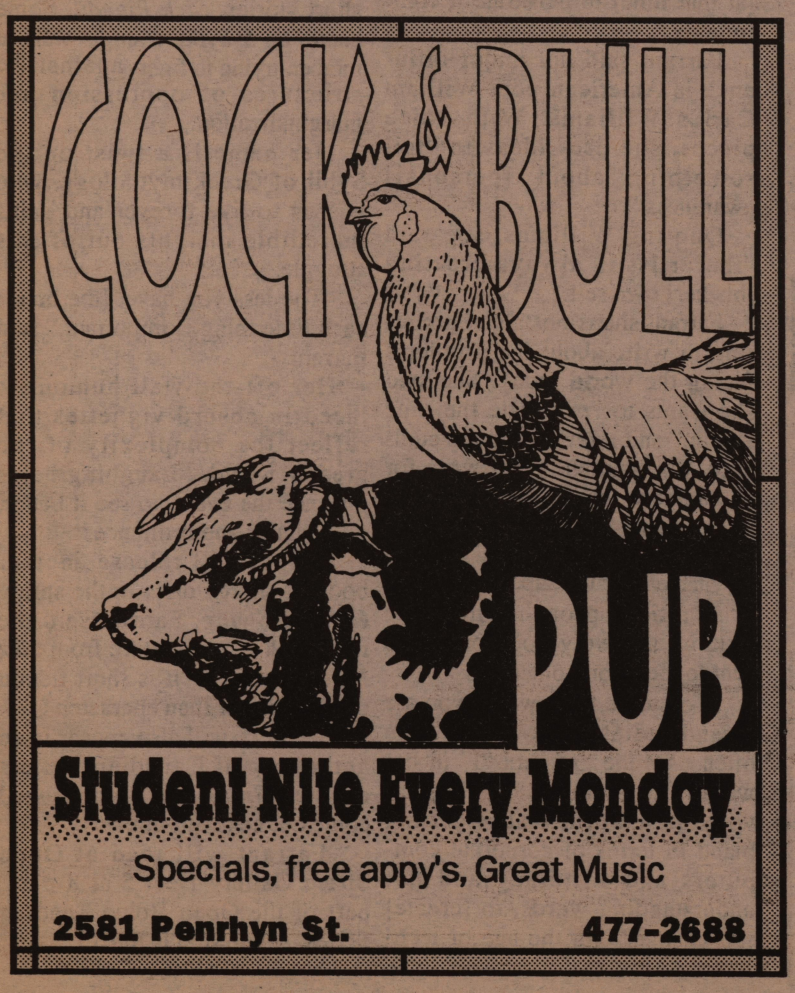
"This is where you need somebody who's a joker," said Ferron.

Larkin saved the empty space, telling her "one and only joke, what's a recovery group for people who talk too much? On and on and on..."

The group also sang sad love music, to which Ferron's contribution was 'bitter music': "Being a lesbian woman, its hard identifying with the man and woman in [love] songs, so I started writing my own, like get out of here."

From bitter love songs to caffeine jokes, from environmental degradation to old Sinatra tunes, the mish-mash of music was a comfortably woven blanket for the audience to snuggle into.

It really was like being home with the family in the kitchen, except better because our families can't sing worth a damn.❑



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• SEXISM IS A SOCIAL DISEASE. •

photo by Melanie Watson

Emily Carr voyages to the Belfry Dec. 3 to 19.

Artist celebrates traditional

by Theresa Newhouse

Since women's work is undervalued, it isn't surprising women's art has been too.

Eva Campbell paints on a base celebrating traditional female work. Her use of cloth and clothing recognizes the artistic value of women's "crafts."

Using vivid colours and varied materials, Campbell recreates scenes of women's everyday lives in Ghana.

The paintings are of women in clinics, women in alleys, women alone and women together.

Campbell said most of her previous work was oil on canvas.

"I painted what I saw, more like a photograph of women working, fetching water from the well,"she said.

Recently Campbell began to focus on the composition in an effort to universalize her work.

"I want more direct images, right now I'm interested in the material."

For this collection she used shirts, newspaper, burlap, and scraps of cloth.

"I just jumble the whole thing up. Its a way of trying to make something else; breaking away from the representational style.

"I began experimenting with second hand items, which I have been sewing together. Sewing is something women have been doing around the world for years so I thought I would use that technology in my work."

Campbell said most art history books show mainly the work of male sculptors and painters.

"Women's work has been seen as crafts and not as important in art history books. Lots of women's art has been overlooked - sewing is one."

Using a medium traditionally viewed as women's, Campbell paints scenes focussing on their concerns and lives.

"I'm interested in how development is effecting women," she said.

"In most parts of Africa, women don't have the same kinds of opportunities. They don't have a voice," said Campbell. "Women are overworked."

Campbell's work deals with a number of issues affecting women in Ghana. One painting shows a woman dressed in a black veil sitting beside a woman in a Christian t-shirt, in a family planning clinic.

Eva Campbell is a masters student in visual arts at UVic. Her work is currently displayed in the gallery at the McPherson library.❑

Quebec playwright introduces people to Emily Carr

by David Leach

"I guess I'm like many people here," said Glynis Leyshon, artistic director of the Belfry Theatre, "I know Emily Carr by osmosis rather than any real knowledge."

So, when she heard that Québecois playwright Jovette Marchessault had written a play about Victoria's most famous resident, Leyshon was intrigued. What she discovered was *La Voyage magnifique d'Emily Carr*, winner of the Governor General's Award in 1991.

The play is more than just a simple piece of dramatic biography.

"What she has concentrated on is a picture of Emily Carr," said Leyshon. "A non-linear, poetic and imagistic picture of Emily Carr in her later life, as a woman, struggling with the ideas that so often plague us toward the end of our lives if we've been an artist.

"Do people like our work? Do we want people to like our work? - Approbation [official recognition]. The word approbation is a big theme in the play."

Marchessault is the ideal playwright to address these themes. She has known struggle and approbation in her own career as an artist.

Born in Montreal to working-class parents, she quit school at age 13 to work for a diaper service. After a series of less than glamorous jobs, Marchessault devoted herself full-time to her own creative expression.

She has had many successful showings as a sculptor and painter. In her novels, she has forged a unique style that combines autobiography with intense lyricism.

By 1979 Marchessault had felt the pull of dramatic writing. She wrote: "I am more and more attracted to the theatre, to space. Linear stories are no longer enough for me, I want sounds, shadows, moving air masses, unleashed winds."

Most of her plays are fictional biographies of women with whom Marchessault deeply identifies.

It seems inevitable that Marchessault would come to Emily Carr and her work as an artist breaking into the old boys' club of Canadian painting.

"I think it's about establishments," Leyshon said. "Emily was a rebel and I think she struggled against all sorts of establishments."

Emily Carr's struggles and rebellions are embodied in the journey of the play's title, both a physical and a spiritual journey, and most importantly a symbolic journey towards the light. As Leyshon noted: "The light for Jovette Marchessault in this play is the light of creation."

Now, thanks to the efforts of translator Linda Gaboriau, director Leyshon, and acclaimed lead actor Joan Orenstein, Victoria audiences will have a chance to share Marchessault's vision in the Belfry production of *The Magnificent Voyage of Emily Carr.*

The play opens Dec. 3 and continues until Dec. 19 at the Belfry Theatre.❑

Writer calls being marginalized good

by Jodi West

She knew she wanted to write, but she didn't know where to begin. She felt she had a lack of life experience and wanted to get out in the world and do things.

Born in 1947, M.A.C. Farrant went to Simon Fraser University at the age of eighteen and stayed there for two years. She found the school "an exclusive club for men.

"I didn't have the confidence [at that time] to penetrate it comfortably."

Farrant said her major influence is American poet William Carlos Williams. With voice pieces, she uses ideas to "tell something about [personal] awareness."

Quoting Williams, she said "the artist is always creating [his/her] own self."

Farrant shuns nostalgia, preferring to write about the problems facing the world today. She said she wants to "penetrate the time I'm in," and relay that to the audience. She said she can't write for an audience, but must stay true to herself and hope that gets published. When she receives the inevitable rejection slip, she takes a pragmatic approach: either the writing isn't very good or it was sent to the wrong place.

"You write from where you are ... and radiate outwards." She often uses the pronoun "I" in her writing to maintain "a singular voice in a world that is getting bland in terms of corporate computers and illiteracy and not understanding words, to [create] self-change." In the age of technology, people "can't comprehend words, can't dissent." Artists shouldn't be complacent about this, but take an active role in the world.

"Writers are marginalized...which is good...They have the freedom to say what they want to say." However, she sees a "tendency for...those who belong to larger society to dismiss the marginal and [it is] seen as the fault of the individual."

Marginalization is the focus of her recently released collection of short stories, *Sick Pigeon*. Some centre on *Sybylla*, a single welfare mother, trying to fight against the structures of oppression and marginalization.

Her name is a twist on the Sybil of Greek mythology, who wishes to live forever and gains incredible insights out of this struggle.

"The less you have, [the more] each little thing is important," said Farrant.

Her off-the-wall humour is laced in absurd vignettes that reflect the complexity of the greater world. "Laughing helps distance the event, to see it better, with clarity and brilliance."

Farrant will release another book of short stories in the spring entitled *Swing*. Farrant said the new book is a departure from *Sick Pigeon* because "it is short fiction of ideas rather than character."

Her work will also appear in an anthology of Canadian writers entitled *Snapshots*, which will come out next autumn.

Farrant will read at Open Space Gallery Dec. 5 at 8 p.m., part of the Open Voice Reading Series. Admission is free.❑

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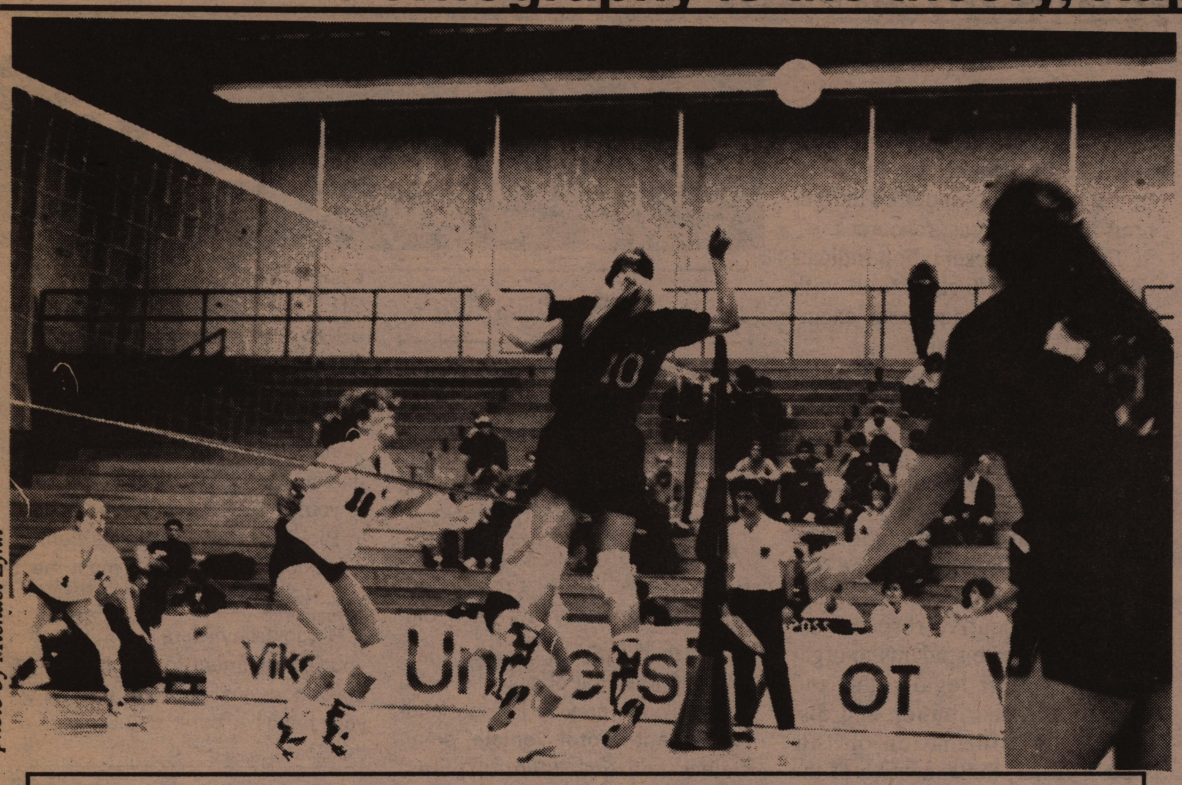

photo by Michael Lynn

The omnivorous Calgary Dinos tromped through McKinnon Gym Nov. 27 and 28, munching on UVic women's and men's teams alike.

Vikes build confidence

by Michael Lynn

Life on the UVic women's volleyball team isn't easy, but many of these dedicated student athletes are learning to cope with the pressures of attaining their goals.

The Vikes tend to have demanding schedules which usually include a full course load, three weight training sessions a week, three to four team runs, and two hours of team practice time per day.

On top of this workload, they spend weekends travelling around western Canada, doing homework on the plane.

Fionna Moffat has been learning to cope with the pressures of a student athlete's lifestyle for five years.

"Our workload forces us to organize our time a lot more," she said, "it just goes to show you how badly we want to do well.

"If you look at most of the people who play sports and are successful, they are also very successful people," she said.

Moffat said she doesn't like the basketball oriented nature of the school, "other teams have to fight for whatever they get."

When talking to coach Jill Fougner about how she helps her players get through life at UVic, she too said the University is living under the 'legacy of the Ken Shields era.'

Yet Fougner said she harbours no ill feelings towards her coaching peers.

"Their [the basketball teams'] following is built on success. Kathy [Shields] deserves everything she's worked for," she said.

"As a rookie coach, I have the privilege of going to two of the most successful coaches in varsity athletics in Kathy and Lynne [Beacroft] for advice."

Along with coach Fougner, Theresa Garthwaite is a new addition to the volleyball program this year. She too has quickly come to terms with being a student athlete.

Garthwaite, who shares the same positive outlook as her teammate Moffat, said, "initially the work was difficult. As a student I have my priorities; I now know how to organize my time."

Garthwaite's on court presence would never make you suspect the pressure that goes along with being a starting rookie setter for a team on the verge of becoming great.

Like the Vikes in general, she is overcoming nervousness on the court: "I don't always play with the same confidence like we had against Saskatchewan, [which is] the kind of confidence we need to have all the time."

"Having Jill come to the team has really helped," said Garthwaite about her coach, who only a few short years ago was leading the Vikes on the court.

This positive nature is key to the Vikes rebuilding a strong program, a quality which is central to the most successful of the other UVic teams.

Both the women's basketball and field hockey programs, have a reputation for producing championship teams. If Fougner has her way, she too will soon be among the University's coaching elite.

NOTES: The women dropped both weekend matches at McKinnon gym to the third ranked University of Calgary Dinos. Their record at Christmas stands at 2 wins, 4 losses.

The men suffered the same fate [mired in the tar pits] to the powerful Dinos, who are ranked in the top three in the CIAU. The men will have to wait through the holidays to capture their first victory.❑

Inequal press

by Andrew Duffy

For years the flagship of the University of Victoria's athletic department has been the men's varsity basketball team.

The Vikes dominated the Canada West conference, and indeed the CIAU, in the realm of men's basketball. The Vikes were a team with both the record and ability to back up their reputation as the best of the best.

However, in recent years the men's program has fallen from its lofty position, and the perennial powerhouse is now only an also-ran.

Given this state of affairs, there are now different teams poised to take on the leadership role and carry the flag for UVic - the women's varsity teams.

They have always been there, but because the mainstream media favours the men's teams, they have been forced to take a back seat.

The UVic women's field hockey and basketball teams have established a long tradition of excellence, and both were national champions last year.

The field hockey team repeated the performance this year, and the basketball team is poised to do the same.

These are the university teams deserving the limelight, but sadly this is not the case.

To this point the media covering the university sports scene continues to focus their efforts on the frustrations of the men, and pay only limited attention to what is happening on the other court.

"It's funny that I only briefly heard about the University of Victoria's women's field hockey team winning the national championship again this year, while most of the university sports reporting by CHEK Six TV is devoted to the varsity men's basketball team," said Jen Cook, a second year arts students, during an informal poll taken in front of the UVic library.

The poll, conducted Monday afternoon, revealed only 32 per cent of the 34 students surveyed knew the women's field hockey team won the national championship and the women's basketball team was off to an excellent 6-0 start in defense of their national title.

On the other hand, 74 per cent of those polled were aware of the men's basketball team's lackluster 2-4 start to the season.

"The Times [-Colonist], BCTV, CHEK Six, and the radio seem to give only in depth coverage of men's soccer and basketball," said Sean Wansbrough, a fourth year Arts student. "It's as if what's going on with women's basketball or soccer is an afterthought, or a footnote to the story."

Cook said, "I think that a lot of people probably don't go to the games because they don't know about the teams. They don't know how good the teams are or how exciting they are to watch."

At any rate, the gymnasiums on campus will be without the women or men, as the CIAU teams break for the holiday.

So the arguments and lobbying for top billing will be shelved until January. But for now, to get any coverage it seems a team had better come out of the dressing room on the left hand side of the equipment room in McKinnon.❑

Taylor kicks on field, has fun

by Edward Sem

Fifth year Vikes soccer star Bobbie Jean Taylor received an early Christmas present last week when she was named to the Canada West All star soccer team.

The acknowledgement is tremendous considering the high calibre of athletes who were also honoured - many of them members of the Canadian National Womens' squad.

Taylor said she was surprised and pleased to receive the honour.

As co-captain of the UVic team, she was an integral part of the Vike's scoring attack, along with Angela O'Neill. they proved to be an awesome duo up front.

A Nanaimo native, Taylor came to the Vikes from Malaspina College where she spent three years battling other colleges in the British Columbia College Athletic Association.

Taylor has played soccer for most of her life, beginning at the local soccer league level and later played five years on the B.C. select team.

She said one of the most difficult decisions she made was passing up her highschool's league championships. While the select team was business, high school soccer was lighthearted and fun.

"Fun is why you play soccer in the first place," she said.

In the future she wants to teach physical education and coach soccer.

Unfortunately for the Vikes, Taylor is ineligible after this year since university athletes may only compete for five years and her years at Malaspina count.

However, she hopes to assist Coach Ian Bridge with future Vike squads.

Taylor said, "with Ian Bridge at the helm and scholarship funds in place, the Vikes will become a top power in Canada West within three years."❑

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• FEMINISM LIVES! •

Cont'd from page 7

and its Board in an attempt to meet students' needs. Because the disgruntled minority would undoubtedly ask for a refund of their $16.25/semester contribution to the Students Society (regardless of the BoD's accountability), the suffering UVSS budget would be further jeopardised. The inevitable result would be the sacrifice/limitation of student funded/subsidised services, such as the Ombudsperson, Martlet, Healthfood Bar, UVic Daycare, SUB Productions, Women's Centre, CFUV and VIPIRG.

Hopefully Cameron reexamines his position on voluntary fees. If he has a problem with the accountability of this years' BoD it would be more constructive if he and other concerned undergrads participated in more advisory committees to the Board of Directors. As well, it would be helpful if he convinced more students to attend BoD meetings Mondays at 6:30 in the SUB Upper to give feedback to elected representatives like myself.

Kelly Greenwell
Director of Services

Law students cheated

Editors:

On November 25, 1992 the Faculty of Law hosted a speaker from South Africa, Charles Dlamini who spoke about constitutional negotiations in South Africa. Last year the University of Victoria co-sponsored African National Congress Deputy President Mr. Walter Sisulu. The Faculty of Law also invited Ovide Mecredi. Dlamini (South Africa) and Mecredi were invited ostensibly to deliver some kind of lectures to law students and members of the public. But I can tell you without any doubt that law students are being cheated.

For example, the speakers presented by the Faculty of Law and/or the University of Victoria are invariable those who toe the official line sometimes called puppets. Why is the Faculty of Law not extending its invitation to members of the Pan Africanist Congress of Azania/South Africa (PAC) and the Azanian People's Organization (AZAPO) in order to hear all the points of view on how South Africa's constitutional problem can be resolved? This is also healthy for students. The Dean of the Faculty of Law Ms. Maloney evaded my questions on this issue.

In the case of the indigenous people of Canada, why don't we hear from advocates of the indigenous people's sovereignty like DR. Bruce Clark or representatives of the independent state of Qwa-Ba Diwa? Why do we only hear from apologists of the pernicious and ludicrous doctrine of white supremacy like Charles Dlamini and Hamer Foster who during the constitutional debate played apprentice to Andrew Petter's sorcerer?

It is not difficult to find out why the Faculty of Law would not bring people other than toadies of western imperialism and colonialism to address their students. They are sponsored by Ladner-Downs, a Canadian based international law firm whose clients include Fletcher-Challenge and InterFor which are involved in the rape and plunder of indigenous people's forest resources.

Dlamini's presentation indicated that he has broken faith with his own heritage, a pathetic example of a colonized mind.

Sam Ditshego

Clarifying support

Editors:

As a point of clarification the GSS motion to support the TA union was passed as following: The GSS Executive respects the rights of graduate students to organize, as is their legal right, and supports the distribution and discussion of information on this issue. Further, the executive of the GSS supported this motion, not the Grad Students' Society as a whole.

Carrie Bronson
GSS President

Grad update

Editors:

Hey grads! Just a quick letter from the grad class exec to let you know what we've been up to. We really got down to business last week coming up with some ideas for what to do with your grad class dollars, but we need YOUR input. There will be a wine and cheese in the SUB upper lounge on January 22nd at 5PM to hear your suggestions for grad class activities (FREE! for those who have applied to graduate). If you can't make it, or have a brilliant idea NOW, drop a note in our box in the resource center. See you in January!

Greg Clark
VP, Your Grad Class Exec.

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PSST

ARE YOU BLUE? I know I am evil. But believe me, I still pine for you. My bed was cold last night ...

DESPERATELY SEEKING THE GIRL WITH LONG STRAIGHT BROWN HAIR, who was sorta near the front door of the gatheirng at Finlyason and Cook. Sat. Nov. 28. I was near the back door anxiously glancing your way for about 5 mins; unfortunately, I failed to say anything to you. Duh! A friend says you were in Bio. 206 Fall '91 but he cannot remember your name. I must meet you. RSVP.

T.P. (gold boy)-here's a thanks for your commitment to us on many a frigid morn past & future. We win by your hands & ours. R.O.D. Boyz n' the Boat.

Hey tasty. You're too sweet to be boiled.

LOST AND FOUND

LOST- pink notebook, "Herstory in Art 295" on cover. Notes are desperately needed! If found, please call Teresa 721-4189.

"LAS VEGAS SPRING OF 91" If you know of anyone who was at the Flamingo Hilton Hotel, By the Pool March 30 1991. Reward, good news and very important! Please call: (370) 424-7801, Chuck.

CLASSIFIED ADS

MUST BE TYPED and pre-paid. 15 cents a word for students, 30 cents a word for non-students, and 50 cents a word for businesses. 15 word minimum. Lost and found ads are free. Please come to the Martlet Office SUB room 108. DEADLINE IS MONDAY AT NOON.

PITCHING BARREL BUNGS is a favourite game in Jack Daniel's Hollow and our barrelmen have a lot of time to practice because of the way we make Jack Daniel's Whiskey.

Every drop of Jack Daniel's is seeped through room-high mellowing vats prior to aging. It's an old Tennessee process that simply can't be hurried. Then we wait while our whiskey gains more smoothness in new oak barrels. Admittedly, there are times when our barrelmen look like they're hardly working. But after your first sip, we think you'll agree that it's worth the wait.

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Join Us For Cookies & Cider

Buy your textbooks in December & receive an entry form for a $100 Textbook Gift Certificate.

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We are Closed: Dec. 25 - Jan. 1
We will Open: Jan. 2 11 - 5

Annual Living Christmas Tree Draw - Dec 23

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THURSDAY 3

LECTURE

NANOOK OF THE NORTH will be presented at the film show at 12 p.m. in the Central Library multipurpose room. Admission is free and you can bring your lunch.

DR. MENZIES, a botanist who accompanied George Vancouver in 1792, will be celebrated in a talk by Jill Stewart at 7:30 p.m. in the Central Library multipurpose room. Admission is free, but pre-registration is requested at 382-7241.

FRIDAY 4

VIGIL

CANDLELIGHT VIGIL: there will be a candlelight vigil held in front of McPherson Library (near the fountain) at 5 p.m. The vigil is to remember the 14 women students killed at L'Ecole Polytechique in Montreal on Dec. 6, 1989. For more information contact the Women's Centre 721-8353.

LECTURE

DOUG PURVIS from the department of Economics at Queen's will be speaking on economic integration, currency areas and macro policy at 2:30 p.m. at Cornett B145.

MUSIC

CHAMBER MUSIC VICTORIA presents Beethoven's "Spring" Sonata in F, Mozart's Piano Quartet in G, and Dvorak's "Dumky" Trio. 8 p.m. at 106 Superior St. Tix are $11 regular, $9 seniors, $7 students.

CRAFTS

X-MAS CRAFT SALE - crafts and baked goods. Sponsored by Capital Mental Health Association, from 11 a.m. to 1:30 p.m. at 125 Skinner Road.

MEETING

ALL GRADUATE STUDENT TAs and sessionals: the Educational Workers' Organizing Committee (EWOC) will host a special social hour today. Free natchos from 6 p.m. on; free music 7 -10 p.m. by the Vinaigrettes. Union information will be available and union representatives will be on hand to answer questions.

SATURDAY 5

MUSIC

GREATER VICTORIA YOUTH CHOIR will perform "Harmonies for the Holidays", at 7:30 p.m. in the Metropolitan United Church. Tickets are $5. For more info call. 598-1588.

VIGIL

MEN'S VIGIL - Men gathering to remember women who have died and are suffering as a consequence of our violence. 7 p.m. at Centennial Square. Organized by Men's Network for Change. For info call 598-9806.

MONDAY 7

MEETING

AMNESTY INTERNATIONAL public meeting will be held at 106 Superior St. at 7:30 p.m. Focus of the evening will be human rights in Tibet today. T.C. Tethong of Victoria, a member of the Canada-Tibet Committee, will be guest speaker.

TUESDAY 8

MEETING

TRIAD SOCIETY FOR TRUTH IN ADOPTION will meet on Tuesday Dec. 8 at 7 p.m. in the Native Friendship Centre, 2nd floor, 533 Yates St. Everyone is welcome. For more info call 598-9887.

UPCOMING

NOON FILM SHOW presents, *Christmas Lace*, and *A Christmas Carol*. From 12 p.m. to 1 p.m. in the Central Library Multipurpose Room. Admission is free and bag lunches are welcome.

B.C. DOCUMENTARY FILMS presents, *The Mailboat Doesn't Stop Here Anymore, Changing Tides, and Killer Whales in the Wild.* From 7:30 p.m. to 9 p.m. in the Central Library Multipurpose room. Admission is free.

CANADA/CUBA Friendship Association presents the Victoria premiere of two videos, "*Nelson Mandela in Cuba*" and "*Fidel at the Earth Summit.*" These videos will be followed by a discussion of solidarity projects and in particular efforts to break the blockade of Cuba with a shipment of Canadian Powdered milk. Saturday Dec. 12 at 2:15 in the Central Library Multipurpose room. For more info call 595-3991.

CIVIC ORCHESTRA OF VICTORIA present Mary Jill McCulloch in the Carl Reinecke flute Concerto in D, Saturday Dec. 12 at 8 p.m. Tix are $8. For more info call 658-5659 or 658-8833.

X-MAS DECORATIONS the natural way. Help decorate our live Christmas Tree. Bring the whole family. Sunday Dec. 13 at Swan Lake Nature House. From 1 to 3 p.m., free, but donations appreciated. For more info call 479-0211.

VICTORIA NATURAL HISTORY SOCIETY X-mas member's night, sip hot sweet apple cider and meet with friends for an evening of X-mas cheer Tuesday Dec. 8 at 7:30 p.m Begbie 159.

ONGOING

MEN WORKING TO END MEN'S VIOLENCE against women: the white ribbon campaign needs male student's support. Please call 388-4748 or 598-9806 for more info. Men wear a white ribbon from Dec. 1 to 6 to show your commitment to ending our violence against women.

SHARED SIGN GROUP - meet with beginners and experts to learn American sign language, Wednesdays at 7 p.m. in the board room of McDonalds on Douglas, and Saturdays 1 p.m. in Clearihue A118. For more info call 598-8717.

ARE YOU AN EXTROVERT? Volunteer with the Community Police Station program! Spend four hours per week to help make your community a better place. For more info call 381-1322.

ECOLOGICAL HEALTH ALLIANCE is attempting to discover how many people in our area are affected by chemicals in our environment. If traffic exhaust, perfume, cleansers, tobacco smoke or other chemicals make you sick, pick up our survey at the SUB.

SKIING instruction is provided for visually impaired, hearing impaired, amputees, mentally handicapped, paraplegics and most other disabilities, providing they allow some mobility. Dates and time are arranged to suit your schedule. For more info call 334-3868.

BIRD WATCHING - Kinglets, Canvasbacks and Pine Siskins have been seen recently. Birders of all levels are welcome. Bring your binoculars and hats. Sundays, Dec. 6, 13, 27 and 30 at the Swan Lake Nature House at 10 a.m. Donations are appreciated. For more info call 479-0211.

JOY AT CHRISTMAS IS EASY TO SHARE. Add a gift of hope for a psychiatric patient to your list. Send it to the Capital Mental Health Association, 125 Skinner street. Our volunteers want to wrap it up early!

SLIDE PHOTOGRAPHERS - field trips, viewing, speakers. Club meetings the 2nd and 4th Tuesdays of each month. 7:30 p.m. at Central Junior Secondary School, room 105-1280 Fort Street. Colour film study group 385-1640.

BEAVER TOASTMASTERS - learn to speak comfortably and effectively in front of groups. Meets every Monday at the Coachman Inn, 6 p.m. Call 727-0086 or 479-8023 for info.

"REBELS WITH A CAUSE" - Burnaby South Secondary School alumni are looking for former students, 1922 to 1992, to help celebrate the new school opening in 1993. Call 1-299-7964 for info.

CAFE MERENGUE is back - come enjoy Latin and Caribbean music, and practice your Spanish. Held every second Friday; proceeds go to the Victoria Immigrant Centre. Now at Hermann's Ballroom Tap, 753 View St. Call 361-1661 for info.

BIG BROTHERS AND BIG SISTERS are needed. The next information night is Oct. 29 at 7 p.m., at 103-3347 Oak Street. For more information call 383-1191.

VOLUNTEERING - if you work with youth and would like information on volunteering in Victoria call 386-2269.

UVIC CAMPAIGN FOR UNITED WAY collection boxes for anonymous donations will be located in the SUB and the McPherson Library. For more info call David Glen 721-8131 or Brian Atwell 721-7039.

ANTIFREEZE - pets are attracted to its flavour and even the smallest amount can prove to be fatal. Please be especially careful when handling antifreeze and do not leave containers of it lying around where animals can get to it.

B.C. SCHIZOPHRENIA SOCIETY is a non-profit agency funded by United Way. We offer library and educational material, and support and peer counselling to anybody whose lives are touched by schizophrenia. Office hours are 10 a.m. to 4 p.m. every week at 941 Kings Road.

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MONDAY

IMAGINATIVE FICTION SOCIETY - Yes we still live! But we need your creative bizarreness to stay alive. Aliens? Okay! Unicorns? Sure! Do you draw? Do you write? Everyone is welcome at 7 p.m. Cle B215.

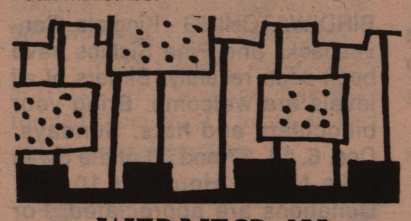
UNITED NATIONS CLUB! meets at 6 p.m. in Cle A307. Everyone is welcome. Speakers, debates and U.N. simulations included.

UVIC JUGGLING - Want to amaze your friends and be the life of the party? Then come on out and learn to juggle. All skill levels welcome, from absolute beginners to experienced buskers. It's free and all equipment is provided, but bring along anything you wish to juggle. The juggling club meets from 5 p.m. to 7 p.m. in the Gordon Head Complex Dance studio and on Thursdays from 6:30 p.m. to 8:30 p.m. in the McKinnon building's apparatus gym. For more info call Rich at 361-4997 or Paul 388-7137.

STAR TREK SOCIOLOGY 101! - beam aboard tonight for the episode you missed Saturday night, and get popcorn and a critical analysis to help you cling-on for the rest of the week. 8 p.m., 2044 Frederick Norris. For more info call Kelly at 721-8338 days. Sponsored by University Christian Ministries.

TUESDAY

Free Guitar Lessons. Whether you are just starting or just want a place to practice with others, this is it. Unique instruction to enrich your ability. Sessions held at UVic Interfaith Chapel, at 3 p.m. For more info call Kelly 721-8338. Sponsored by University Christian Ministries.



WEDNESDAY

VIPIRG'S RACISM AND DISCRIMINATION COMMITTEE is meeting every week in Cinecenta at 2 p.m. Everyone is welcome.

ACTION COMMITTEE ON DATE RAPE and dating violence will meet at 2:30 p.m. and Fridays at 12:30 p.m. in the Women's Centre.

PRO-CHOICE ACTION NETWORK meets for weekly discussions and activist planning in SUB Room 137A at 3:30.

SCIENCE FICTION CLUB meets at 6 p.m., in Cle C118. Come out and show your fannish side.

EUTYCHUS SOCIETY - a lutheran Christian discussion group - meets evenings, 6:30 to 7:30 for Praise and worship, with singing from 7:30 to 9 p.m. Bible study and discussion at UVic Interfaith Chapel.

THURSDAY

UVIC PC CLUB - Get active in politics through us. Meetings are held at 3:30 p.m. in Cle C116. For further info contact Chuck Edgeworth 383-8359.

JESUS AT MIDNIGHT! Contemporary gospel music for worship. 10 p.m. at the Interfaith Chapel. Call Kelly 721-8338 for more info. Sponsored by University Christian Ministries.

CLOSETS ARE FOR CLOTHES! LGBA (The Lesbian Gay Bisexual Alliance) is your student-run homo and bi-friendly place to be. Don't wait all year to muster up the courage! Come now and see what UVic's LGB community is up to! This is our best year yet. Come drop by our Drop-In and Resource Centre hours: Come see us on Wed. or Thurs. from 12:30 to 2:30 in Room 137A of the SUB. We have current Lesbian and Gay reading material and fresh coffee! Bring your lunch and don't be shy!

UVIC AIKIDO CLUB - meets mornings from 7:30 a.m. to 8 a.m. and Friday afternoons from 3:30 to 5:30, both in the Apparatus gym of the McKinnon building.

UVIC NDP CLUB meets at 7 p.m. in Cle C118. New members welcome! For further info please call Sabha at 721-2207.

FRIDAY

CAMPUS ASSOCIATION FOR BAHA'I STUDIES: Drop in between 2 and 4 p.m. in Cornett B107 for videos and relaxed conversation. Come to our last get together this term on Dec. 4 to hear more about the Baha'i World congress in New York.

GENERAL

UPCOMING LESBIAN, GAY, BISEXUAL ALLIANCE EVENTS: Thurs. Dec 3, 12:30 p.m. Monthly General Meeting. Same Day: Gala Semester end Potluck Dinner, 6:30 p.m. Also: Registration on now for Gay Men's WENLIDO self-defense classes in January. For more info, call LGBA at 595-5986 (Mairi) or 384-2562 (Brian).

CROATION STUDENTS ASSOCIATION CSA is an organization dedicated to promoting Croation culture and language, and discussion of issues affecting Croations. We are currently organizing Croation language courses for event, and exchange programs with Croation universities, lecture and social events. If you are interested in CSA please call John Bevanda 598-5893 or Robert Rubido 477-5096.

AIESEC - The International Association for Students in Economics, Commerce, and Computer Science. Any student can join regardless of major. AIESEC is a non-profit, apolitical student organization. For more information call 477-9680 or 721-9502 or drop a note in our mailbox (in the SUB, next to the UVSS resource room).

Interested in joining the paintball club? Paintball is a sport that helps promote physical fitness, confidence, quick thinking and endurance. Paintball is open to everyone of all ages and abilities. Shed those misconceptions and come out and try it. For more info call 381-4263 or 592-1517 and ask for Norm, Rob, or Simon.

FEMALE DEGRADATION ISN'T FUNNY OR SEXY.

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Tues.-Sun. 12-5
Urgently needed relief funds are raised through the sale of donated & consigned items
ETHNIC / VINTAGE / DESIGNER
clothing - accessories - jewellery
ART/CURIOS/CRAFTS/COLLECTABLES
We also carry tibetan incense, cards, cassettes, stickers, art, jewellery, artifacts, etc.
NATURAL FIBRE CLOTHING & TEXTILES
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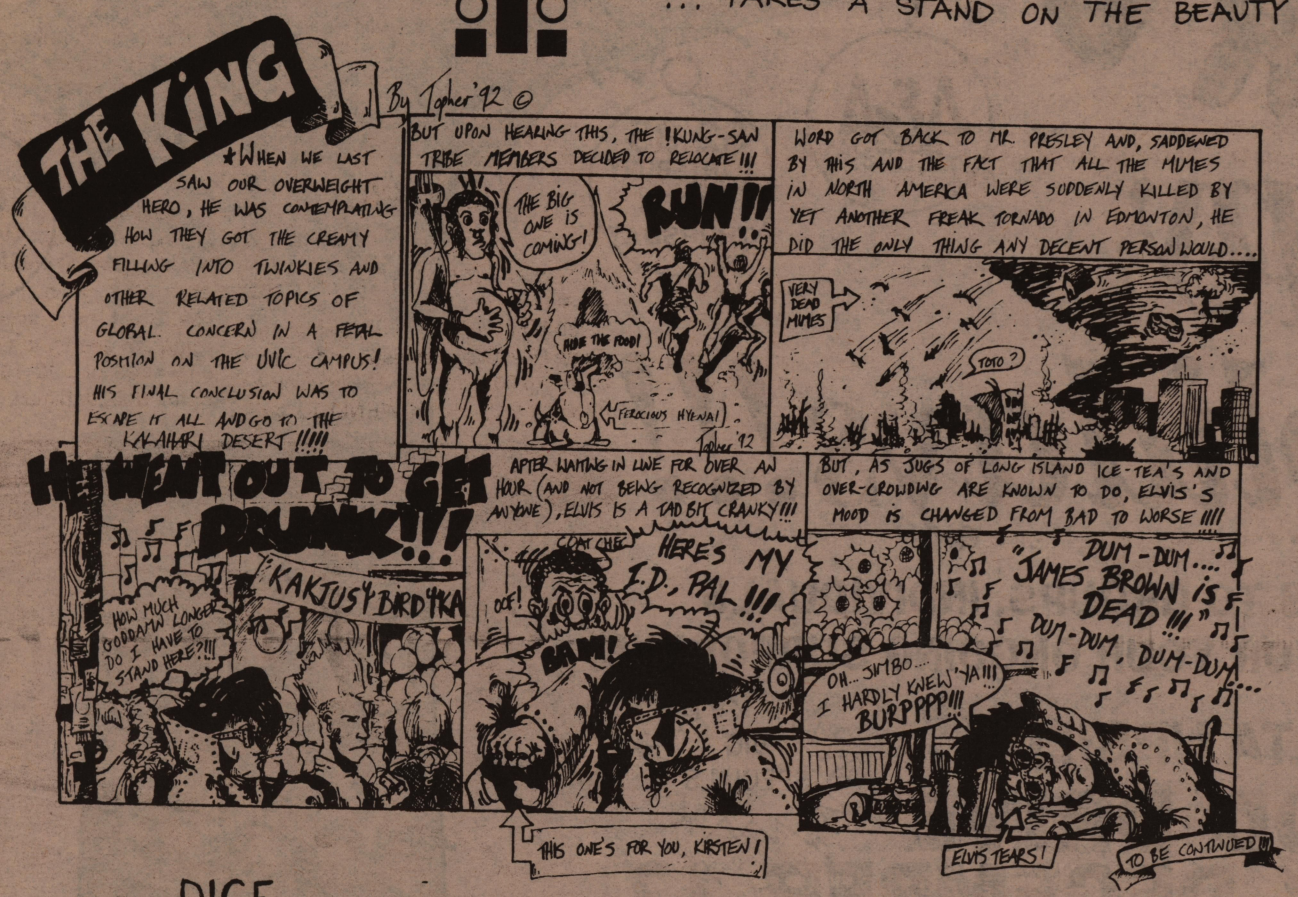
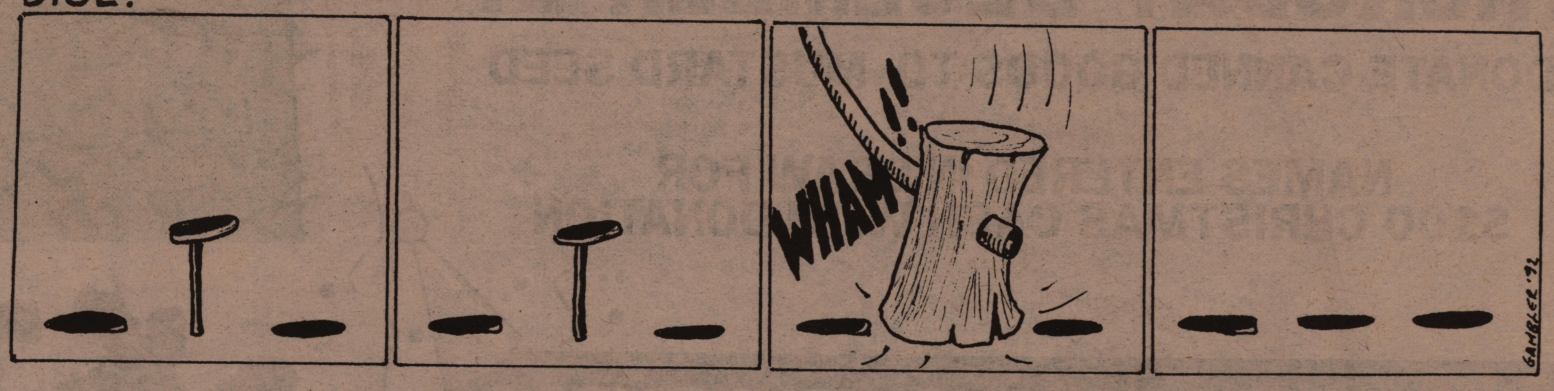
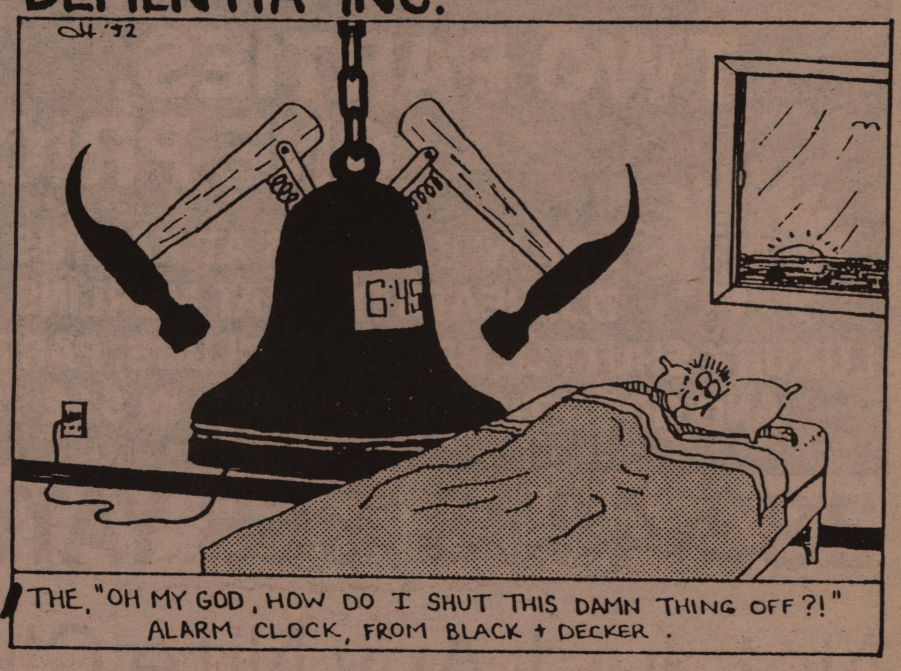
108 Fan Tan Alley
Victoria, B.C. Canada
Info call Bente Rehm
384-2227
381-5123 (res)

• Abortion is a private decision! •







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